

# THE CHAUTAUQUAN.

VOL. XVIII.

MARCH, 1894.

No. 6.

## OFFICERS OF THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

JOHN H. VINCENT, *Chancellor*, Drawer 194, Buffalo, N. Y. All "personal" letters should be so marked on envelope. LEWIS MILLER, *President*. JESSE L. HURLBUT, *Principal*. *Counselors*: LYMAN ABBOTT, D. D.; BISHOP H. W. WARREN, D. D.; J. M. GIBSON, D. D.; W. C. WILKINSON, D. D.; EDWARD EVERETT HALE, D. D.; JAMES H. CARLISLE, LL. D. MISS K. F. KIMBALL, *Executive Secretary*. A. M. MARTIN, *General Secretary*.

## REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

### VILLAGE LIFE IN FRANCE.

BY THE MARQUIS DE CHAMBRUN.

THESE title words recall to the lover of French rural life, scenes and images which his memory is likely to clothe in ideal colors. Yet even the traveler, we are told, who has chanced to cross hurriedly through the provinces of France, through Normandy, Brittany, or Champagne, or who journeying toward the Mediterranean has seen in passing the districts of Beaujolais [bo-zhō-lā], and the banks of the Rhône, remembers always with pleasure the vast meadows of the north or the gay vineyards of the south. And here and there among these his memory does not fail to recall to him the little hamlets on the hillsides with their stone steeples erect and standing out in the midst of the low stone huts grouped around them.

Nor does this image which, of course, changes in color and aspect according to the region one travels through, ever differ much in general outline. Whether the village be located in lower Normandy on a creek overhung with willows and bathed in the blue Norman haze, or on some dry and stony mountain peak of Auvergne [o-vārñ], there still remains a similarity between them. The old church has its same gray walls, its same weathercock; the town hall its same creepers growing over the official placards, printed on glaring white paper; and the curé after his midday meal slowly paces up and down the parsonage garden, reading his breviary,\* with

his dark three-cornered hat shading his eyes. There, too, near by, stands the château [shā-tō], oftentimes an old and historic dwelling-place, the home of the hamlet's benefactor, of the one whom the peasants generally look up to with respect, and to whom every one turns when advice is needed and assistance sought.

The village in France is an entity, so to speak, an independent autonomy,† which has its mayor, its municipal council, its rector, and its schoolmaster. It has also its special customs, its feast day, and it preserves oftentimes fragments of its own church ritual. In many instances it has kept up its own fraternity for the burial of the dead. Quaint old institutions these are which run far back into the past and have preserved to this day something of the old costumes, half clerical, half martial, of the middle ages. Etiquette is strictly observed in the village; a person is valued there, as he is somewhat everywhere, according to the function he holds, his learning, or his wealth. As a rule, courtesy assigns to the curé a place of honor in all village solemnities; the next place is held by right by the elective mayor, then comes the schoolmaster, who, because of his learning, often cumulates the threefold function of director of the church choir, keeper of the archives,‡ and official agent.

\*[Au-ton'o-my.] Greek *autos*, self, *nemain*, to hold sway. Self-government; a self-governing community.

†[Ar'kivz.] The word is only a slightly modified Greek word transplanted into the English language and retaining its original meaning, a public building, and, from this, the public records there kept. The formal definition is, a place where public records are kept; also, the public

\*[Br'e-vi-a-ry.] A book containing the daily prayers of the Roman or the Greek church for the seven canonical hours, or the stated times of the day fixed by ecclesiastical law to be given to prayer and devotion.

Revolutions have, of course, dethroned aristocracy, and deprived it of all its feudal rights; yet in many instances, not to say generally, either the liberality and wealth of the owner of the château or the benevolence of his lady have restored to it that place which is no longer an *appanage* of birth. One can justly say therefore that the master of the château now holds in the village that rank which his kindness may deserve or his talents command. He is, for example, often chosen to hold the place of mayor and constantly re-elected. But if he makes himself disliked, either because his manner is haughty, or through some neglect on his part to meet those exigencies which suffice to make a man popular in his district, he at once becomes a target for all the petty vengeance and practical jokes of the vicinity. Poachers take pleasure in killing his game, or in fishing at night in his ponds. In like manner the fruits of his orchards and the flowers of his gardens are no longer in safety. Thus it is that the best policy, and indeed the only way to maintain any influence over the peasantry is by remain-

center of the French village. Most churches of this sort are very old and often bear traces of religious wars. In the 16th century when Papists and Huguenots were battling with each other throughout the provinces of France, strategy ordinarily suggested to the party attacked to seize upon the church and turn it into a place of defense. This is why so many village churches are provided with wells, and still display on their old walls evidences of strife and sieges long sustained. In them are oftentimes to be found curious tombstones, precious archives, old medieval pictures and carvings.

The Sabbath services have also preserved to the present day quaint signs of times gone by. Five choir singers, grouped around a large chorister's desk, at the foot of the chancel, conduct the singing. These are generally farmers of the hamlet who fill this liturgical\* office on Sunday. On such occasions they put on over their blue linen blouses a white surplice and a pluvial,† generally of faded golden silk, and thus arrayed they sing out in badly scanned Latin the different hymns



The Day of St. Roch.

From a painting by E. B. Debat-Ponson.

ing with it on terms of kindly friendship and esteem.

The church with its churchyard forms the records; documents relating to the rights, privileges, claims, treaties, constitutions, etc., of a family, corporation, community, or nation.

\*[Li-tur'ji-kal.] Pertaining to a lit'ur-gy, which is the established formula for public worship in those churches which use forms.

†[Plü-vi-äl.] A cape; a cloak reaching from the shoulders nearly to the feet, worn by ecclesiastics in outdoor processions as a protection against the weather; hence its name, from Latin, *pluvia*, rain.—The "surplice" is a loose



and psalms of the Roman missal.\* Yet upon seeing them one cannot help a certain feeling of deep respect. On their rough faces you always find the mark of deep-rooted conviction and faith. The upper chancel where the altar

tracting parties. He then ascertains the willingness of the parties to enter into wedlock according to the terms of the contract explained to them; and this being done he declares the marriage performed in the name of the law.



End of labor.  
From a painting by Jules Breton.

stands hallowed with the lights of burning tapers, is left to the priest. There he performs his ministerial functions in a measure apart from the rest of the church, which is given up to the congregation.

Village weddings are one of the principal events of village life, not to be omitted. These, in the French provinces, bear a threefold character, into which enter the state, the church, and rural society. Though somewhat abridged country nuptials of the present day still last a long while, commencing as they do in the early morning and lasting until after dark.

The civil marriage is first performed, and is so to speak the first step in the program of the day. This is celebrated at the mayor's office or schoolroom as the case may be, as often both are part of the same building. The mayor wearing around his waist a tricolor scarf proceeds to read aloud the articles of the code relating to marriage contracts and the reciprocal obligations assumed by the con-



Harvest time.  
From a painting by Jules Breton.

and sleeves. This moment generally coincides with the hour for early Mass, and the bells toll merrily as the procession enters the church. Before ascending the altar, the priest performs the religious marriage, after which the couple and attendants assist at the service. When this is over, the fiddlers, one or two in number, take up their instruments and the wedding party files out keeping step to the cheerful notes of some country dance. Then arm in arm they follow the fiddlers on to the esplanade\* and to the principal walk of the village. The stroll serves two purposes. It is an exhibition of the bride, and lasts until the last preparations of the dinner are being achieved.

sitting garment of white worn over the cassock—a long black coat or robe worn by clergymen in the Anglican and Romish churches.

\*From an old French word for mass. The mass book; the book containing all the forms needed for observing mass throughout the year.

\*[E-s-plâ-nâd'.] From the Latin *explanare*, meaning to flatten, to make level, to make plain or clear; from which also comes the English word explain. An open space for walks or drives, near a town, or a terrace along the sea-shore.

The dinner is always a grand affair. It is a meal which every guest present is to remember and speak about henceforth and forever; and in view of impressing its merits upon the memory, it must, in addition to the many things consumed, consume as long a time as possible. Between the courses, the bridal party and guests often stroll about the town. Games of tenpins are played in the churchyard, or on the esplanade. But the last course of the meal is given up to toasting the bride and groom. At that moment the

erally old and built of stone. They usually stand in a small meadow facing the sun. The outhouses and barns, often thatch covered, as a rule join the dwelling house. This dwelling house comprises but one large room



Reapers.

From a painting by Jules Breton.

aspect of the large barn in which festivities of this kind are generally held, is quaint and interesting. Amid the decorations of evergreens and shrubs, seated at the long tables, the merry party is listening attentively, while glass in the hand some sturdy peasant, clad in his blue blouse, and keeping on his face his stern, weatherbeaten expression, sings before the assembled company an old-time song, such as the one which the Marchioness de Sévigné notes in one of her best known letters:—

"Vous voilà donc liée  
Madame la Mariée;  
Avec un lien d'or,  
Qui ne délie qu'à la mort!"\*

At night time the party disperses; those of the neighboring villages then harness their horses, and whip loudly as their jaunting carts depart in different directions.

Throughout France, farmhouses are gen-

\*A free translation would read, Behold now, Madam, the bride, bound with a golden band which only death can sever.



Weeders.

From a painting by Jules Breton.

and a vast garret. This room has an immense fireplace where a spit, a chaldron, and colossal hand-irons are to be seen. Few pictures or ornaments adorn the walls; brass pans and kettles hang over the mantle and sometimes old pieces of china. The floor is tiled or made of earthen

cement; and as a rule it is neatly kept. An old clock and a large wardrobe, together with the bed and dining table, are about the only pieces of massive furniture which the room contains. The door opens into the courtyard. Outside, hedges and vines grow around the dwelling, and near by the kitchen-gardens, luxuriantly planted and kept up, together with the orchard and dairy, are the pride of every French farm. Few countries in the world can display such knowledge and skill in horticulture as does France, taken as a whole.

Around the farms are the lands appertaining to them. These, of course, vary in products according to regions or districts. Normandy is largely given up to meadows, plow lands, and cattle raising. In the Perche,\* horses are raised for exportation. In the south and southwest the fields are mostly given up to the growing of grapes, and the

\*An ancient division of France, lying south of Normandy. It is noted for its heavy draught horses called *Percherons*.

wealth of the land lies in the yearly vintage. The center of France and especially the neighborhood of Paris is a manufacturing district. In the same manner one can, generally speaking, locate the mining districts in the mountainous regions of the south and southeast.

Although French village life for centuries has little changed in general character, yet its present state, so far as the tenure of land and the right to purchase extend, dates back to the great revolution of 1789. The peasants then ceased to be feudal tenants. Their tenure became suddenly allodial\* and unincumbered. Tithes† and other feudal burdens were abolished, and subsequently the game laws became what they are to-day. These are exceedingly liberal and democratic; so liberal in fact, that game is rapidly disappearing, from actual extinction. So long as the gunning period lasts, to all persons of age and who apply for it, a shooting permit is delivered upon payment of a certain tax, and this enables any one to wander on all lands not expressly reserved by the owners for their own gunning, and there kill game.

The first Sunday in September is the day usually set apart every year for the opening of the shooting season. On that day parties are made up in most villages and one can see

throughout the fields and plow lands men carrying guns and preceded by their dogs.

All told, the French peasant's life resembles in many respects the life of the American farmer; the day, with him, begins at dawn; and he attends with his own hands to the plowing and sowing of the fields, and to all the work and duties necessarily incumbent upon the agricultural laborer. Yet he is quite another sort of a man in appearance and education. His ancestors were, so to speak, attached to the soil which he owns to-day; and this inheritance of labor has left on him its rough imprint. He moreover receives little education, and though he respects learning in others, he cares little for it so far as he is himself concerned.

Among the curious rural ceremonies figures the "blessing of the fields" on rogation day. This consisted in public prayers and processions through the fields during which the village rector, clad in his priestly garments, would bless the earth newly sown. Although the Romans, under the pagan rites, had similar solemnities, known as the *Ambarvales*, the rogations in France run back only to the end of the fifth century, when they were instituted by Mamert, archbishop of Vienne in Dauphiné. These public prayers were an



Blessing the Fields.

From a painting by Jules Breton.

\*[Al-lô/di-âl.] "Of the word allodial, both the origin and the exact original meaning are uncertain. Practically, it means a tenure which unites the right of the lord and the right of the tenant, or all right and title to or interest in the land. Hence, one who held land by allodial tenure had full and unincumbered possession of it, with an absolute right to use and dispose of it at his own pleasure. . . . An allodial holding stands in direct contrast with a feudal tenure, of which it was the essential quality that a tenant held it of a lord, and that tenant and lord had their separate rights and interests in it.

occasion for gatherings among the peasants, and often presented attractive spectacles; but to-day, save in some districts of Brittany,

From this characteristic of allodial tenure it is sometimes said that all the land in the United States is held by this tenure."

† The tenth part of anything; as here used, the tenth part of the increase or profits from land or stock devoted to the support of the clergy or to religious or charitable purposes.

the processions through the fields have been abolished, and the old rogation feast is gradually becoming a thing of the past.

Physically the northern French peasant is rather tall, and exceedingly muscular. In Brittany and in the south he is thickset and short; but active and energetic. The different races are still very marked throughout the whole of France, but especially so in the south, where it is often the case that the men of the mountains have a different origin from those of the plains below. Arles, for instance, claims to have preserved the ancient Greek type, being a Greek colony, while the Gallo-Roman origin is conceded to the majority in the southern section of the country. Thus it is difficult to find any unity in the population of France so far as the races of men go.

The many *patois*\* of the south and west, the Basque which is a language of its own, and the Breton, seem to indicate the existence in the past of so many distinct families of men, whose origin may have been common, but whose unity has ceased for centuries. The upper classes, and what French people are pleased to call the "débris" of the nobility, are of course of Frank or German origin; but this race was never attached to the soil. It came with the Invasions, mastered the Gallo-Roman provinces, and ruled over them well nigh until the end of the past century. Then it was, that after so long a duration of power, this race weakened and fell under the uprising of modern ideas of equality and freedom.

\*[Pá-twā.] A French word. Dialects peculiar to illiterate classes.

Yet the French peasant, unhampered as he is to-day by any feudal bonds, retains in a measure the inheritance of the past. Freedom has reversed his position without altering his person, his customs, or his demeanor. He is thrifty, level-headed and shrewd. He is well aware of what is his own interest and, seeing it clearly, attends to it well. But from some cause or other, perhaps from years

of *quasi*\* bondage which passed over the generations that have preceded him, he seems to have derived a love of the soil, so strong and so intense, that he is willing to spend his life nailed, as it were, to the very spot to which the old laws had tied down his forefathers. Conservative above all, it can be said, that he purposely retards progress whenever it is in his power to do so. Thus it is that he is often unwilling to make use of new discoveries in agricultural meth-



A Woman of Brittany.

From a painting by Jules Breton.

ods and implements. He prefers his old ways of tilling and plowing, just as he is always shy of risking anything he has in pursuit of uncertain gain.

The peasant's wife attends to all the household duties of the farm; but her task does not confine itself entirely to indoor life. She has also duties assigned to her in the work of the fields. In the sowing season, for instance, it is she who follows the plow and sows the seeds by handfuls on the newly traced furrows. To fulfil this task she

\*[Kwā'si.] Latin, as if, as it were, nearly. A prefix, or a word sometimes used as an adjective or adverb, meaning, in appearance, seeming. It expresses resemblance, but usually implies that what it qualifies is somewhat fictitious or unreal.



spreads over her shoulders a large linen sheet, the ends of which are brought together in front and joined so as to form a huge pocket in which the seed is held. This pocket resting on one arm, with her right hand she strews, or more properly speaking, waves out the seed with a picturesque and graceful gesture.

The village women have their day of meeting and gossip. This generally takes place on wash days, when they assemble in the village wash-house. Wash-houses are usually built on a running stream and hold a considerable number of women. There it is, that while the clothes beater is swinging high on the well-soaped linen, village topics are fully discussed. There it is also that on the Brittany coast, the wives and mothers talk together of their absent sons and husbands, off at sea, of the perils these loved ones incur, and of the hardships they undergo, for the villages on the coast furnish sailors for the state navy as well as for the merchant ships. In many of these in fact, fishing is the only means of earning a living, and the coast is rocky and dangerous. With the sturdy lads of Brittany there is no plowing, no weeding, no harvesting; a life on the high seas seems the height of ambition. Generations past, there also, have left their mark, but here it is a leaning toward a life of adventure.

From a picturesque standpoint, one thing is to be regretted; modern times have driven away from the villages of France the antique dress and quaint old costumes of the past. The Norman woman no longer wears her picturesque high cap, nor do the women of other provinces keep up their distinctive manner of dress. All over France the little white caps have superseded the various fashions of days gone by, and this even has a tendency to disappear, as the still more modern bonnet with cheap flowers rapidly takes its place throughout the rural districts. A similar transformation has taken place in the men's attire, which has also become altered and modernized.

Railroads and rapid transit of all sorts have had their effect even on the ways of the most conservative who would keep to ancient habits. Then too, the military service which gathers together yearly all the young men of age in order to place them under the flag, often in a section of the country far off from their own homes, is constantly putting the C-Mar.

younger generations in closer contact with different ways and modes of living.

In every farm where there are boys of twenty, the day comes when the summons is received calling to the ranks all the able-bodied men of France. Oftentimes it is the *gendarme*\* in person, who with his high three-cornered hat and his well-furbished sword at his side, brings the paper. The farmyard is then all in a turmoil; the women flock with inquiring glances, while the older men relate for the occasion their own experiences in the army, or anecdotes of the sad invasion of 1870. The young man then receives the summons and shortly after prepares to start, prepares to leave his work in the fields, his loved surroundings, for the country's service.

While the lad is absent, the mother toils harder than before; his *fiancée*† grows pensive as she spins on winter nights, or when in the springtime she walks home alone from church on Sunday mornings, along the winding pathways or by the road hedges in bloom.

But when the soldier returns, great are the rejoicings! The father's old wrinkled face lights up with a smile, and tales are heard and told in which the merits of the newly returned one are long dwelt and expatiated upon. I have often questioned young men of this class upon their return to their village homes, and I have always found them happy to take up their work again in the fields. The French peasant, who is at times so brilliant a soldier, and who has often proved himself to be as clearheaded a commander as an unflinching fighter, in spite of all, really prefers the occupations to which he was trained to any other pursuit. Of course, in large families, some one is likely to go to seek elsewhere than at home a livelihood and gain. Yet as it is, few farms in France are tenantless or without hands to make the soil yield.

The villages keep up their small autonomies; they do not seem to be dwindling away or passing out of existence under the sweeping winds of centralization and industrial progress. No, far from it; they boldly hold their own with prudence and thrift for the good of the nation. Of course, no one can quite predict what the distant future holds in store, or say accurately in what

\* [Zhāw-dārm.] Men-at-arms. One of the corps of the armed police in France.

† [Fē-an-sā.] Affianced, betrothed.



manner the modern run of things may affect the many hamlets of France. Modern means of carrying on agriculture are likely to operate great changes in small farms, and to favor work on a larger scale. But the times are yet to come when these changes take place. The towns where markets are held still present a glowing aspect, when the peasants of the neighboring villages assemble on market days, bringing in their carts and baskets the various products and exhibits of their humble farmyards. These days are lively indeed. Then is business carried on amid bustle and clamor on the stone pavement of the market place. Often the tall gray steeples of some old Gothic cathedral are looking down on all this traffic and mingle their hourly chimes with the noise below in quaint and curious harmony. And when night sets in, and the bargains and sales are at an end, before returning home, the peasants flock into the different *cafés*\* of the neighborhood for refreshments.

\* [Ká-fás.] Coffee houses, restaurants.

They then joke and talk in small groups over the business of the day, smoking their pipes and slowly sipping their cups of coffee and small glasses of cider brandy.

These are the principal events of the French peasant's life; a life of toil, to be sure, but it is also a life of healthy and meritorious exertion, in which work finds its yearly reward with the abundant harvests of autumn, when the glowing midday sun sees the men and women in the fields gathering up the fruit of their labor. It is therefore a life which numbers happy days among its privations and hardships.

When the bells toll in the village tower, announcing in mournful rhythm that one of these hard workers of the fields has departed this life; and as his coffin descends into that soil which his hands have so long made productive, is it not just to say that his life has been useful and meritorious, that labor has left him but little time for wrong-doing, and that he has fulfilled to the letter nature's decree, since "the Lord hath given the earth to the children of men"?

## HOW NOT TO HELP THE POOR.

BY PRESIDENT JOHN H. FINLEY.

Of Knox College.

### SECOND ARTICLE.

AFTER the suppression of the monasteries, the state was obliged to give its attention to the problem which private alms and church doles and monastic hospitality had helped to create. It was a merciless agent of charity at first. The beggar was to be driven from the earth by punishment, torture. The lash was to scourge society of the pauper. But drowning, and pillorying,\* and flogging failing to accomplish this end, the state adopted the policy of feeding and sheltering him and levied a tax upon the people for his support. It is interesting to notice the development of this system; first the parish officer was allowed to solicit funds for relieving the poor; then he was enjoined to exhort the people for such assistance and finally he was authorized to imprison the miserly citizen who refused to give. These

were the steps in transition from private to public relief, to the poor laws in vogue in the United States, and in England and other European countries. Now the state is obliged to maintain those who are not able to maintain themselves, though in a few countries as in France that obligation is not acknowledged in any public statutes. Some are laying themselves under the further obligation of providing for all of a certain class by pensions whatever the need. Thus beginning with the individualistic state when relief was a matter of private provision, spasmodically, and often selfishly bestowed, we pass through the transition periods and reach the communistic state where the public provides for all, and where there is no charity, in the ordinary sense of the word; for the correlative of public charity, pauperism, dependence upon the public, is not possible theoretically in such a state and is possible in a socialistic state only as an offense against the public, as a crime to be punished.

In the former state, dependence, which

\* Punishing with the pillory, a wooden frame erected on a post, made of adjustable boards in which were cut holes for the head and hands of an offender, who, thus fastened, was exposed to public ridicule.

would be considered unnatural in the individualistic state, is considered natural, while in the latter, the socialistic state, dependence would be practically depauperized. Thus in Russia where the communal system of land tenure obtains to so large an extent, although there is often great poverty, absolute pauperism, in the western sense of the word, is unknown, or is rarely met with, and then only when the whole community is impoverished; and for the reason that the obligation which in other European countries and in America is legally binding between parent and child, is extended to the whole community. Thus if we were all inhabitants together of a Russian *mir*\* we should each be obliged to help support the others, and the others to help us. There is no individual property in the product of the fields. In the socialistic state where wages are regulated not by the product of labor but by the relation which ability to labor bears to the product, it is obvious that pauperism cannot logically exist. The lame or blind man unable to work would be legally entitled to the same wages as the most skilled laborer. If one refused to work when able, one would be classed with the criminal.

Pauperism then, as I have said, is possible only in an individualistic state, and that as a natural consequence of the conferment of the largest freedom upon each member of that state. Communism and socialism purchase immunity from this condition by making the individual in a sense the servant of the community and so its pensioner. Whether individualism assures to all members of society equal opportunities, so far as society can, is not in question here. It is assumed that indigence is not due to social organization. Any inequalities which may be chargeable to this cause, it is not the function of charity but of justice to repair. From this assumption must follow the inference that a member of society has no lawful claim upon the collective body for charitable assistance in distress (because the state has given him freedom to make his living as he chooses) and that the community has no obligation except one under which it may place itself, to assume the burden which the violation of physical and moral laws imposes upon its members.

\*[Mér.] A commune, a community of Russian peasants. "The rural population of Russia has been from ancient times organized into *mir*s or local communities in which the land is held in common, the parts of it devoted to cultivation being allotted by general vote to the several families for varying terms."

On the other hand, it is universally recognized as a first and most sacred duty of society to make certain that none of its members perishes from want or disease when preventable. This obligation, however, must logically rest with the individuals of the community, for the collective body cannot feel such an obligation except it is felt by every one of its members. The individual, in other words, has no legal claim, but his neighbor has a moral duty.

Most countries, however, in violation of this theory of their government have invested indigence with what amounts to a legal claim. In the state of New York, for instance, the poor law, borrowed from England and copied widely in the states, provides that "every person who is blind, lame, old, sick, impotent, or decrepit, or in any other way disabled or enfeebled so as to be unable by his work to maintain himself, shall be maintained by the county or town in which he may be." In other words, the state guarantees sustenance to every person who is unable, or succeeds in persuading the relieving officer that he is unable, to support himself, whatever the cause may have been which invited the crisis of need.

I have spoken of the conditions which preceded the enactment of the English poor laws, the model from which ours were copied. Whether their enactment was due to the advice of short-sighted philanthropists anxious to relieve the distress they saw about them without sufficient thought as to the effect to society or of the ultimate effect to the persons relieved; or whether to an attempt to stop the complaints of turbulent poverty, or whether as Mr. Nassau Senior maintains, they "originated in ignorance, selfishness, and pride, and in an attempt substantially to restore the expiring system of slavery," it seems to be true that though they doubtless for the time quieted the appeals and threats of those who complained of the inequalities of society, they have done inestimable harm in weakening the backbone, the independent spirit, of the poorer classes by giving them the promise of help in every crisis of need, when self-reliance would have been almost certain if this alternative had not been held out to them. "The prevailing reliance," says an English essayist, "among the working classes of Great Britain, upon the fact that they can fall back in a crisis upon public relief is quite in contrast with the admirable forethought among the

peasantry of France where no legal claim to relief is conferred."

It may seem at first that the distinction between the legal claim to relief based on a poor rate and a claim based merely on the knowledge that in case of extreme need relief will be granted, is finical. But I think it will be admitted, after careful thought, that the difference between the effect of these two claims is not a slight one. The former, the legal claim, undoubtedly helps, though its influence may not be a conscious one, to invite the crisis which will compel relief. When there is no such claim, the uncertainty—and there must always be an element of uncertainty when no legal right is possessed—will rather discourage than invite a state of indigence. To illustrate, if a man crossing the continent by rail is assured that in case his own supply of food which he is cautioned to take, gives out before the end of the journey is reached, the railroad company is obliged to see that he is fed, the chances are that he will not be overprovident: on the other hand, if he has no such assurance, though he knows that the other passengers will not allow him to starve, is he not more likely to prepare against such an emergency?

By a system which recognizes the former right (I quote the words of Count Holstein, commenting upon the Danish system, which is closely akin to the English, and that is ours) "the dread of poverty is diminished, and he who is half poor works less instead of more, so that he speedily becomes a complete pauper. Those who are young and capable of labor are less economical, always having the poor rate in view as a resource against want; likewise marriages are contracted with much less forethought or consideration as to consequences. The morality of the man suffers for he looks upon this provision as a right for which he need not therefore be thankful, and the morality of the rich man suffers, for the natural relation between him and the poor man has become completely severed; there is no place left for the exercise of benevolence; being obliged to give, he gives with reluctance and thus the highest principle of charitable action is in danger of destruction."

I have no doubt each one of the readers of this article has in mind some case of the complete degeneration of manhood under the influence of public relief. This case came under my observation a few years ago. One John —, a young glovemaker, skillful

or moderately so, but lazy, married many years ago a girl who worked in the same factory, but who had spent a part of her girlhood in the county poorhouse. By their joint industry they supported themselves for a while after marriage. When the family had increased and the mother was kept at home, John found the burden of support too heavy and at a time of indisposition, on the advice of his wife who felt no shame in receiving aid from the poor fund, went to the overseer of the poor for relief. It was granted. When I last heard from the family (there were a dozen or more children as I remember, one or two pair of twins, the older ones proving to be as worthless as the parents) they had been receiving help from the overseer ever since that first winter, more than twenty years ago. An effort was made to persuade the overseer to cut off their relief, but the plea of the father that the children would starve unless assistance was granted was effective against all other pleas and so from one year's end to another the help continued. Perhaps the father and mother were not greatly injured, but the children were being reared to trust in the same providence which had fed their parents, and so the evil of these public doles will be felt for generations.

It has been said that the poor do not read the public statutes and that their dependence upon the public will be determined rather by the manner in which relief is administered than upon any wording or intent of the poor law. While admitting that the character of the administration is a factor of importance in considering this question, I think it is doubtful if the poor official will be able to conceal the fact that there is a law obliging relief if the existence of a tax for the support of the poor is generally known. It seems to me a task impossible, short of almost infinite care, to confer the legal right to relief without at the same time encouraging undue reliance upon it. There are deterrents which will greatly assist a good administration in facing and overcoming these evils, but they are not capable of universal application nor will they prove, in my belief, a complete check. The stigma which attaches to public relief, is a deterrent but its force is inversely as the number who receive aid: and, moreover, it makes the recovery of one who has once felt it improbable if not impossible and this is the strongest objection to it. Of any other

penalty which may be attached to public aid, it may be said that its severity will be likely to command public mercy and that leniency will defeat its object.

John Stuart Mill suggests this general maxim that relief should be given in such a manner that the condition of the person helped will not be as desirable as that of the person who succeeds in doing the something without help. This is a principle that certainly should obtain with respect to certain classes of applicants for public aid but it is one difficult of practical application; as I have said of specific deterrents, it cannot be a complete check. Moreover, there are large classes of dependents to whom this principle should not apply, for example, the insane and other defectives, and dependent children. The endeavor should not be to make their condition less enviable than others, but to use every means for the recovery or improvement of the former, and to lay the foundation of true manhood and womanhood in the latter.

The relation between the rich and the poor which the compulsory system tends to produce should also be noticed. The state takes the money from the pocket of the taxpayers, who are usually either totally indifferent or complain because of the burden, and tosses it into the lap of the pauper who receives it unthankfully and as something to which he is entitled. Again the poor law tax puts an excuse into the mouth of many who might otherwise give help privately, and lastly it takes from charity its true essence and violates this essential principle that "when the virtue of charity ceases to be private and becomes collective, it should preserve its character as a virtue; that is to say, that it should remain voluntary and spontaneous; for otherwise it would cease to be a virtue and would become a dangerous compulsion." \*

If wages seek the minimum cost of living for the workingman, it must follow that an assured general supplement to wages in whatever form will tend to lower the standard of wages. In the wage there will be made no allowance for savings, if the workman is assured of help from the public in every time of need. There was a time in the history of the English poor law when this influence was clearly traceable. We can speak

of it now as a tendency only. And this must be evident that the tax poured into the hands of the dependents tends by increasing the burdens of them, to draw others into the same condition with himself. This charity of the majority is apt to be the charity of the rich man told of in the Book of Samuel, who when a traveler came to him spared to take of his own flock and his own herd to dress for the wayfaring man that was come unto him, but took the poor man's lamb and dressed it—a charity which a sympathetic heart votes from the pocket of a neighbor.

To recapitulate, then, the system of compulsory support by the public, is dangerous and harmful in that it invites undue reliance upon such support; deprives relief of the benefit which true charity confers both upon the recipient and the giver; tends to make permanent a class of paupers by the very means through which it seeks to ward off pauperism; and to bring others to the same state by the reduction of wages and by forced contributions to the poor fund.

So then egotistic, indiscriminate, temporary, unorganized private charity, unselfish but unintelligent church charity, and cold and heartless public charity, all have their dangers; and history, it seems to me, has taught us this—that the task of abolishing poverty cannot be entrusted to any one of these, and if my analysis is correct, for the following reasons—because, as a rule, they say to the poor that they must put on the garb of beggary before help will be given, and because the efforts of these agencies, thus described, to relieve destitution rather tend to confirm the beggar in his beggary than to remove him from the beggar class, very like a system of medicine which recognizes no methods for the prevention of disease, and when disease comes, makes no effort except to relieve the pain temporarily.

When Adam was driven out of Eden it is recorded that there followed him a curse which seems prophetic of his physical and spiritual restoration, "In the sweat of thy face shalt thou eat bread." Certain it is that nothing quite worth having comes without labor, in the physical world, and is it not as certain that character quite worth immortal life is as truly the result of struggle, and as impossible without it? "Not till you make men self-reliant, intelligent, and fond of struggle—fonder of struggle than of mere help," again I repeat those words of Bishop

\* Thiers.



Brooks, "not till then have you relieved poverty."

The child is forever counting the buttons of fate, "Rich man, poor man, beggarman, thief." This is the gamut of its social ambition and its social dread. Anything that tends to bridge, to bring closer together those limits of aspiration and dread, and I do not use the word rich in the sense of material wealth, but in the sense in which Phillips Brooks used it—anything, I say, that tends to bridge this gulf, will be injurious to society as well as to the individual. Anything that lessens the intensity of the desire for independence or of the dread of the menial and the low will prove a curse to mankind. Goethe says somewhere, in substance, that the savage stands in awe of that which is above him, the thunder, the lightning. The semicivilized man lives in constant fear of that which is about him, the arrow, the wild beast; while the Christian man fears most that which is below him, the vile, the mean. My thought here is the same, that whatever dulls the dread of what is low is harmful, and this, we have seen, the poor law and selfish alms have a tendency to do.

Let me sum up here the lessons which the past history of charity has repeated for our benefit in helping the poor to-day. And as I have said, these lessons are for the most part lessons in warning against giving rather than lessons in giving.

The ten commandments of charity given us by the experience of the past are something like the following:

Thou shalt have no other motive in giving before the good of the poor.

Thou shalt not give to the beggar because he is a beggar, for the iniquity of such a gift may be visited unto the third and fourth generations of him who receives it.

Thou shalt not take the name of charity in vain.

Thou shalt not tempt son or daughter to thrust father or mother or brother or sister upon the poor-rate.

Remember the spirit of charity to keep it holy.

Thou shalt not kill the soul of man by feeding his stomach.

Thou shalt not let mothers bury their shame in an orphan asylum nor fathers hide their greed.

Thou shalt not rob the poor to feed the pauper.

Thou shalt not covet the name of philanthropist for thine own glory.

Thou shalt not let thy giving bear false witness to its motive.

If these or like commandments were taught by the churches to-day and were learned by all private as well as corporate and church givers, we should be able to dispense with the historic poor law, the mother of all poor laws, and to substitute for the harmful private charity of the past, an organized discriminating charity with the spirit which belongs to the old Greek word from which it is derived, and which belongs also to that word of Anglo-Saxon origin which has been substituted for it in the Revised Version of the New Testament, love.

## VERDI'S OLD AGE.

BY E. PANZACCHI.

Translated for "The Chautauquan" from the Italian "Nuova Antologia."

**L**ONGEVITY is not infrequent among men of genius, fortunately for us other mortals; and that which comforts us even more, as an argument which ennoble our race and gives to it true pride, is that we often see a glorious old age accompanied by vigor of limb and a persevering activity of the mind. It would seem that nature exercises a peculiar care in defending these creations of hers, with which she has so much reason to be pleased, and in surround-

ing them with especial privileges. Titian Vecellio,\* at the age of ninety, standing before one of his pictures painted for the court of Ferrara, wrote proudly with his artist's brush after his name: *Pinxit, pinxit, pinxit.*†

\*[Vā-chēl'le-p.] (1477-1576.) An Italian painter born at Cadore.

†[Pinks'it.] Latin. The 3d person, perfect tense, indicative mood of the verb *pingere*, to paint: he painted (this). As a marginal note on a picture this word or its abbreviation *pinx.* or *pxi.*, is often seen after the name of the artist, indicating who painted it, as in this case re-



Michael Angelo, but a few years less aged than Titian, amused himself for hours together by throwing into the air and causing to bound back from the wall fragments of the marble blocks which he, with mighty hand, was still chiseling.

But after our great admiration for such physical phenomena and the endurance of the body, criticism demands the return of its rights, and the inexorable force of comparisons becomes paramount. Can the last canvases of the great painter of Cadore enter into competition with his "Tribute-Money" and with his "Assumption of the Virgin"? Can the frescoes of the chapel of St. Paul,\* I will not say contrast favorably with the ceiling of the Sistine, but even recall that magnificent vault, without great injury to their own merits? The group of the second "Pity," a work of Buonarroti's old age, what becomes of it if, while we are examining it in Santa Maria del Fiore [fe-ō'rā], we run back in thought to the first "Pity" of Michael Angelo which we admired in the basilica of St. Peter at Rome?

Alexander Dumas the Elder, scarcely two years before his death, showed triumphantly to a friend his last novel, which had just come from the publishers, exclaiming: "Always one year more, never one year less!" But the friend, who was certainly more keen than courteous, dryly asked of him: "How many years has it been since you wrote the 'Three Lifeguardsmen'?"

On February 10, 1893, I was in the parlor of Giuseppe Verdi [joo-sep'pā vār'dee], a little after midday. As all know, the evening before, at the Scala,† "Falstaff" had procured for the old master a triumph which

even to him, a conqueror for more than fifty years, must have seemed new and extraordinary. Acclamations of the public in the theater, and acclamations of the crowd in the streets, were reverent to the verge of adoration and animated even to delirium. The echo of so great an enthusiasm seemed to be still lingering in the air. It lasted with increasing fervor and life in the vibrations of the conversation, in the convulsive grasp of the hands, in the admiring silences, and even in the tears which were seen to shine in the eyes of more than one of those who on that day had been able to reach the drawing room of the master and tarry there for an instant.

The tension of the enthusiasm of all was further maintained and increased by the consciousness that an immense national satisfaction and a uni-

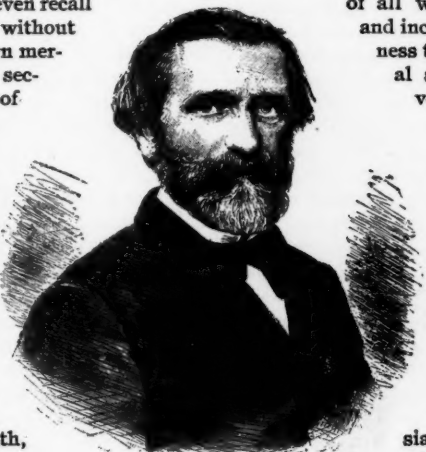
versal consensus sang,

so to speak, in unison with Milan, from all over Italy and from all parts of the civilized world. The telegram of the king had been truly the throbbing voice of the Italian people; while so many journalists, musicians, and admirers from all lands, French, English, Germans, Rus-

sians, Americans, with whom the great parterre of the Scala had swarmed

the evening before, and who now (after having been telegraphing a good part of the night to the capitals of both hemispheres their account of "Falstaff") were crowding to Hôtel Milan to accomplish another act of homage and to utter one more word of admiration, proclaimed most clearly the importance of the battle fought and of the triumph won.

The glory of Giuseppe Verdi (and each one of us felt it then) had reached on that day a joyous and luminous height which very few great and fortunate minds, in the history of human effort, have been able to attain. All this was beautiful and moving to the highest degree. He who had the good fortune to see it can never be able to forget it. The great octogenarian received his visitors seated in the midst of them, conversing affably and quietly. He did not conceal his pleasure nor



Giuseppe Verdi.

ferred to, Titian *pinxit*, which reads, Titian painted (this).

\* This work was among the last done by Michael Angelo Buonarroti [boo-ō-nār-ro'tee] (1475-1563) while the Sistine Chapel ceiling was painted in the prime of his manhood.

† The great theater at Milan, so called from its having been built on the site of the ancient church of Santa Maria della Scala.

did he decry with vain words his triumph. He rather was pleased to recall the manifold difficulties of the execution of the work and the perseverance employed by him and "his companions" in overcoming them. He did not appear weary in any way, either in mind or body, from the great work he had done; and to the prophecies of a new melodrama from him he replied smilingly, without promising anything but without rejecting the notion, in that fullness of judgment which a calm sense of one's own strength brings to one. He was simply sublime!

In short, the significance of the greeting given to Giuseppe Verdi has truly a most unwonted value, which not only differentiates it, but completely separates it from similar celebrations. When Saverio Mercadante,\* old and blind, gave at Naples his opera "Virginia," I remember that the plaudits smote the heavens, and Luigi Settembrini was able to say to the master: "Your glory will be eternal, like Rome!" But each one, in his heart, felt the sentimental share which blindness and old age truly had in that apotheosis. When Voltaire wished to enjoy one more triumph in the atmosphere of Paris and went there, in January, 1778, to give his last tragedy, who in the midst of that festivity, before those triumphal arches, in the presence of that madness of the aristocracy and the people, thought for a moment even that "Irène" added anything to the legitimate glory of Voltaire?

The difference is wholly here. Italy and the musical world, by acclaiming Verdi in the last successes of his artistic career, are not mindful only, or chiefly, of the author of "Rigoletto" or "Trovatore," but they find rather in his last works the strongest arguments for extolling him. The author of "Rigoletto" and "Trovatore" has always our entire admiration and will certainly claim the most extensive rights in the history of art. But the history of art must chronicle further this most unusual fact: that in the age when all artists decline more or less, Giuseppe Verdi has been able to ascend with courageous and firm tread to heights more lofty, and perchance not less sought after, than he had done before. In his youth and in his manhood he desired to be, and he was, a genial and most popular composer. Old age perfected him and made him a master in

the most serious and glorious sense of the word.

Is what I have affirmed audacious? It suffices for me to be certain that it is anything but irreverent. The greatest figures of artistic and literary history pass before my eyes at this moment, and all, not excluding that of Wolfgang von Goethe, tell me that I have indicated a title of greatness rare above all others and enviable beyond compare. This great fact will be surely understood and illustrated better by future biographers, when all its coefficients shall be clearly seen; that is, when the life and studies and works of the solitary master of Busseto, who is not a person much given to private confidences, shall be studied with a more minute and richer analysis, and with a comparison which has more leisure for its carrying-out. At present we must needs be content with those investigations which are within reach, and venture in our conjectures only very discreet affirmations.

"That Provesi at Busseto and Lavigna at Milan have been for Verdi masters who are perfect in every way I do not believe. That around 1830 the conditions of musical training and teaching in Italy were very favorable to a profound artistic education does not appear to me to be a fact. Wherefore Verdi winged his first flights, apparently, trusting especially to the strong pinions of his own imagination." This I wrote in this very Review, in December, 1889, when the fiftieth anniversary of his first opera was celebrated. And since that time my opinion has always found new arguments by which better to buttress itself.

Several inquiries, even though superficial, which were made regarding the condition of our conservatories of music, the examination of the programs of instruction, and of the tests of the pupils compared with those of other countries, afford a noteworthy enlightenment on this serious subject. If he who has the time and the means for carrying it on well continues this investigation, it is certain that truths will be revealed which will be most useful to our future, though perhaps somewhat bitter to our self-esteem.

It is a fact that with the last part of the eighteenth century a certain relaxation in the glorious and severe musical traditions of the Italian school became noticeable. Added to this, the political tempest of the French invasion and of the Napoleonic wars came to aggravate the state of things. When we

\*[Mér-kü-dian-tá.] (1796-1870.) An Italian composer.

finally settled down once more, for better or worse, after 1815, we were a nation tired out and worked out, which preferred to be amused and asked of music of the lightest type the means of diversion. Stendhal paints us marvelously in describing the boxes of the Scala at Milan, of the Comunale at Bologna, and of the Fenice at Venice. Rossini\* came, a dazzling meteor, who occupied the whole hemisphere, and the good Fingarelli,† querulous and impotent, clung in vain to the ancient altars of art, which had been abandoned by young and old alike. The sun of Italy continued to warm the native plant of musical genius. Indeed it was, in this century, singularly liberal with its fertilizing beams, but the severe and persevering study of traditions has never been neglected by a people without, alas! most harmful results.

Our composers for the theater resembled too much painters of the fresco and decorative schools of art; frescoers rich in genius; decorators full of irresistible charm, who for a little while held the world under their joyful rule. Who would have dared to complain, when every month witnessed the appearance in Italy of some successful melodrama? We drank the sweet wine and we willingly intoxicated ourselves, but meanwhile the musical patrimony of our race was diminishing. We were thorough gentlemen who were going to ruin by an uninterrupted sequence of great social triumphs.

When Giuseppe Verdi came forward he felt it was necessary to infuse the strong liquor of robustness into the pleasing and shapely limbs of Italian music, and he sought allies for his strong character and remarkable intellect wherever he could, in the feeling of patriotism, in religious sentiment, in the valiant and fanciful conceptions of the romantic literature of his time. Who can affirm that the results did not answer to these efforts in a most noble way? The whole civilized world was still subject to the enchantment of Italian melodrama, but in the new and powerful melodies of Verdi it felt something unaccustomed, broader, more refined, more passionate, like the spirit of a warrior. It was not only the unrest of a people which aspires after political redemption. The music also of Italy caused by its notes a desire for redemption to be vaguely felt, or if you like better, a desire for rising

toward a more complete ideal of greatness and majesty.

The great problem was thus felt and foreseen, and the solution of it was sketched out. But in order that all the ends of the problem and all the means of solution might be united in the hands of the master, it was necessary that he should have a long period of mental repose and meditation, which his professional occupations and the success of his frequent and hurried battles on the stage had not yet granted to him.

Who can say what took place in Verdi's mind after 1870, in those years following the triumph of his "Aida" which were spent by him between the solitude of the palace Doria and the solitude of the villa of Sant Anna? To any one who spoke to him then about writing a new opera he used to reply jokingly, that he had "shut up shop." But with music, with his adored art, he not only never ceased to occupy himself, but I believe he continued to cultivate it with more love than before. Or to express wholly and freely my thought, I will say that I do not believe that he gave up to art alone and solely all his faculties, both of talent and mind, excepting when he had crowned with "Aida" his career as a composer for the stage. For forty years he had stood at the window making music for the passers-by and now he wished to withdraw into quiet with his art, to study it and worship it like a lover. However great had been the pleasures experienced by Verdi in so many triumphs on all the theaters of the world, I believe that they all sank into nothingness compared with those years of heartfelt repose, in the calm of his beautiful house, facing on the flowering Emilian fields watered by the Po.

I shall never forget a visit which, with other friends, I had the good fortune to make to Verdi in his villa near Busseto, four or five years after 1870. Among many things which I could recall I will choose but one. In the study we found the piano open and upon the music-stand a volume of Corelli's sonatas. "And to think," said the master pointing at the volume, "that we moderns in our presumption keep on saying that music constantly progresses!" From the accent and from the gesture of the author of "Rigoletto" there came a kind of religious respect, which resolved itself into a sense of the most noble humility. In later years I have thought many times of those words of

\*[Ron-see'-nee.] (1792-1868.) An Italian composer.

†(1752-1837.) An Italian composer.

Giuseppe Verdi, of the accent in which they were uttered, of the expression of countenance which underlined them. Their intimate signification has gone on ever enlarging and revealing itself to me more and more.

Since 1870 Verdi has given to the public the "Mass of Requiem," written in 1876 in behalf of the soul of Alessandro Manzoni,\* and the operas of "Othello" and "Falstaff." A small amount for twenty-three years, if we look at the size, but a marvelous measure of the rise of the old master's mind toward the pure and resplendent regions of art. Before, with more than twenty operas he had written a most beautiful page in the history of melodrama. With these last three volumes he wins a foremost place in the sacred hierarchy of the musicians of all times and all countries.

When the journals announced that Verdi had a Mass in readiness, those few among us who still cherished in our hearts the great traditions of church music shrugged our shoulders. When it was performed at Bologna, our Gaspari did not wish to go to the Comunale, and it was necessary to drag him there almost by force. "Why do you wish me," he said, "to go and speak ill of Verdi, I who wish him well, and who value him so much in his peculiar province?"

But the Kyrie† had not been half performed before the old counterpointist, the learned liturgical master, was already shedding tears on the score he held before his eyes. At the Offertory he could no longer contain himself and applauded, like a god of the pit to the encore of some cabal.

But a happy fatality of temperament was bound to recall the master to the stage. Undertaking to set "Othello" to music Verdi set himself to one of the most formidable tasks that ever composer had undertaken. He was obliged to struggle with a subject whose ideality is essentially nonoperatic in the modern sense of the word. Sixty years ago it would have been as good a subject as any other, and Rossini was able to appropriate it in his divine romance of "The Willow" and another masterly composition. But to-day, granted our criteria of the musical drama, it was to be seriously weighed

whether on the dominant theme of jealousy, the least artistically sympathetic of human sentiments, musical language could ever find its entire reckoning, and develop genially all its potentiality. At all events there was a prejudice in the air against it. Everywhere people were saying: "Given the wild nature of Verdi and the pathetic violence of his dramatic style, what subject is more adaptable than the Moor of Venice placed by Iago 'on the wheel of torment'?"

This prejudice prevailed over all. It deceived Ricordi, allured Boito [bo-ě'to], decided Verdi; who, displaying a wonderful power, was able to contain and govern his rebel subject and to stand upon it like a conqueror. Yet he felt the inner dissidence which disturbs his masterpiece, in spite of the many treasures of inspiration and musical learning which he has lavished upon it. The fact is that a few months after the appearance of "Othello" it was rumored that the master had another work in mind. Had he anything different to say? Yes, an opera bouffe, a musical comedy. And "Falstaff" came forth.

About "Falstaff," on the night of February ninth, a friend of mine was saying to me: "The great *paunch*, as Boito calls it, will certainly make the triumphal tour of all the theaters. It has all the graces and all the gifts to enliven, fascinate, and win every kind of public. But something other than the mere fact of success interests me. The great fact is that Verdi has created a new musical comedy, writing marvelous music, the most exquisite, the most aristocratic, the most perfect which ever came from his brain." Surely "Falstaff" surpasses all that its author has ever written in his career, so full and so progressive, and that too in a kind of music new to him and treated by him in a most unusual way.

To the increase and perfection of serious opera all the greatest musical talents have been working for more than a century. What a crowd of pupils Gluck has had! In Germany his great undertaking has come to a mystic crowning in Wagner. In Italy Sacchini, Spontini, Rossini, Bellini, Donizetti, and, bolder than all, Verdi himself, have advanced each in his path with mutual aid.

On the other hand comic music was stationary for more than half a century. The conspicuous forms of the "Barber of Seville"

\*[Mān-dzō'nee.] (1784-1873.) An Italian novelist.

†[Kīr't-e.] The *Kyrie eleison* (Lord, have mercy) a brief petition, used as a response in liturgies. Also the musical setting of these words.



and "Don Pasquale" remained immovable and wasted away in a servile imitation, or degenerated even into the operetta or vaudeville. Well! Giuseppe Verdi, already close to his eightieth birthday, took by the hand one evening this poor Cinderella, forgotten in a corner, and with one stroke of genius gave her the strength to conquer her sixty years of inertia and to advance as a worthy rival of the serious melodrama.

Who were his co-workers in this gigantic task? Shakespeare and Boito, beyond a doubt. But if we wish to find genuine musical helpers of Verdi in the creation and notation of "Falstaff" we must seek for them farther away than is commonly thought. Passing over the age of Rossini and Donizetti he bravely joined the great Italic tradition, which in the course of the last century affirmed itself in the comic operas of Pergolesi, Cimarosa [che-mä-rō'sä] and Mozart. In the most

sportive scenes planned by the merry wives of Windsor we truly feel here and there a breath, as it were, of that comic spirit, subtle and refined, which comes from *Così fan tutte* and *Il Matrimonio segreto*. But what an adaptation to the comic strain of our time, what variety and flexibility of harmonic forms, what new and splendid energy in the melodies! And above all what a modern spirit and what oneness in every part, small and great, of this comedy, which appears born of one breath of spontaneous gaiety!

Surely the old age of Verdi is wonderful. Historians of music can now say that he has conquered the world twice and in different manners by the power of his art. What other artist has ever afforded a like spectacle? Above all pettinesses and jealousies the figure of our grand old man now rises and to it Italy and the world of music pays a fitting homage.

#### PREPARATION AND ACTION IN DEBATE.\*

BY J. M. BUCKLEY, LL. D.

IT is the opinion of many that public debate is nearly always useless, that it leaves those who participate stronger in prejudices or positions than before and divides audiences into bitter partisans of the speakers. The expression of this opinion is emphasized by the assumption that most persons make up their minds beforehand and are not changed by discussion. I hold the exact opposite of this view, believing that the general effect of public debate is good and that there is no stimulant to thought and examination comparable to it.

A distinguished professional debater says, "An opinion that is worth establishing is worth diffusing, and to be diffused it has to be talked about; and when men think on true principles they become adherents; but only those adherents are worth having who have thought on both sides and a discussion alone makes them do that well. True, men may read on both sides but it seldom happens that men who are impressed by one side care to read the other. In discussions they are obliged to hear both sides. If men do read both sides, unless they read a 'Discussion'

they do not find all the facts stated on one side especially considered on the other."

I have seen the protracted work of large committees overthrown by a single luminous address, and a compact party that had been for years preparing for a crisis, scattered to the winds by one speech delivered by a venerable man, supposed when he rose to be in a helpless minority. I have observed similar changes in the Senate of the United States, in the House of Commons, in the ruling bodies of the Presbyterian and Protestant Episcopal communions, and they are of frequent occurrence in the General Conferences of the Methodist Episcopal churches.

Changes more remarkable than these have often taken place. Particular speakers in certain discussions have been hissed from the platform and personal violence has been done them, but though obstinacy and vanity forbade immediate confession, they adopted the views of those whom they had denounced. That public discussion is sometimes attended by bitter personalities is true, but even such discussion is to be preferred either to intellectual stagnation or that indifference which has neither convictions nor opinions worthy the name. Besides, he who indulges in ac-

\*Special Course for C. L. S. C. Graduates.



rimonious personalities receives in diminished influence the recompense which is meet, becomes useful as a warning, and in the end unwittingly contributes to the calmness essential to deliberation and to decision upon the principles involved. I go so far as to hold that "if the same partisans shout or hiss on the same side all through," it is reasonable to expect that a considerable proportion of them will in the end be changed if either side possesses the truth and defends it ably.

The old English proverb which says, "Disputations leave truth in the middle and party at both ends," is without doubt often true, but, disputations being over, moderate men, some from "both ends," turn longingly toward the truth in the middle and conciliating each other construct a sound and rational platform which becomes the basis of enduring prosperity or efficiency. Thus the Constitution of the United States was debated and framed. Disputations many a time left truth in the middle and failure was expected because of the conflicts of the parties at each extreme. Without disputation the blundering stumbles of unilluminated minds might have wrought more havoc than the triumph of men of either extreme. Suffocation in the ditch into which the blind lead the blind is not to be preferred even to the scratching of one's eyes out in a bramble bush provided it is possible to scratch them back again, to which discussion may be properly compared.

In recommending young persons to master the principles and practice the art of debate I do so in the belief that I am aiding them to secure a preparation to make the most of themselves for themselves, for the country, and for the service of that Being who distributes talents to men requiring them, whether the number be ten or one, to improve in proportion to their original endowment.

Previous to special preparation for debate there must be a general preparation of the debater. He must be a habitual observer of all subjects upon which it is possible to hold more than one opinion. Everything that relates to government, society, and religion, to animals and to nature may be so connected with practical questions as to require an active participator in human affairs to advocate or defend an opinion affecting it. Were there no books in the world all men

would be equal relatively to these things. They would learn only through the senses and by conversation. But since books exist and the art of reading is known, it is necessary for him who would be ready to enter the arena of debate to be a constant reader. This mightily reinforces observation and assists to rapid and correct interpretation of its results.

He must also be a thinker. What he sees he must understand. What he reads he must comprehend. What he sees and reads must become part of the capital stock of raw material ready to be recollected, not merely remembered. Unless this is the case his mind will resemble the libraries of some literary men, which are filled with drawers crowded with documents on certain subjects which they know they possess but cannot find when desired for use.

The necessity that the debater should be thus generally prepared is evident. He cannot tell what question may arise or how sudden the demand upon him may be; neither can he foreknow what his opponent may say. His mind therefore must be a storehouse full, but not overcrowded, since observation, reading, and thinking may be carried to such an extent as to destroy spontaneity and thus have the same effect upon the mind that gluttony produces upon the body. The defect of those who rely exclusively upon memory systems is that their memories are like crypts\* containing thousands of human bones, instead of resembling a dormitory in which are waiting a multitude of servants ready at a moment to rise at the bidding of the master of the house.

Oral public debate may be at long or short range. Short range is where a proposition is before the body; members being equally entitled to the floor and obliged to scramble for it. The speaker already engaged in presenting the argument which they are to answer or supplement decides at what instant they may respectively try to obtain a hearing, for even when the time is limited he may not exhaust it. Such an important proposition may start in an instant. It is a principle of parliamentary law that an amendment may be offered to any motion or resolution, provided it be germane to the subject. Hence the topic can be modified almost to the de-

\* From a Greek word, meaning to hide. Vaults partly or wholly underground; especially under a church, used both for burial purposes and for chapels or oratories.

gree of extinguishing all reference to it. The principle advocated may be reversed in a moment, or a substitute may be proposed. Of what avail would it be for a man to be prepared to speak on one question, if he cannot possibly adjust himself to a new situation?

I do not risk the charge of inaccuracy or extravagance in affirming that a large proportion, even a majority of the enactments of legislative bodies civil and ecclesiastical, are proposed in the manner here described.

Debate at long range is where the time for it to begin is fixed and where it will be protracted several hours, days, or weeks. I once participated in a debate on the immortality of the soul that lasted from two to five o'clock p. m. for four successive days; and in another on capital punishment to which were devoted the Tuesday evenings of five successive weeks.

In Congress the speeches are published and members often take a great deal of time to prepare an answer. In a majority of important cases speeches in the Senate are corrected before publication and are not answered for some days or even weeks after they are made by the very men who intended to answer them when they heard them. Yet in that body many of the noblest addresses were made immediately or very soon afterwards by men who had immense general but could have had little special preparation; such was Webster's immortal reply to Hayne.

It is to special preparation concerning oral debate at long rather than short range that what is presented concerning special preparation applies.

A theoretical question at once arises. Should a man ever advocate what he does not believe? A distinction must be made. It may be a mere trial or practice, as in old-fashioned debating schools, in which pupils indulge under the supervision of teachers, where sides are assigned to disputants. Under such circumstances it is not wrong for one to take the side with which he does not agree; though it should not be done if a debate can be otherwise arranged. Never however after the person has reached the years of responsibility to the public and has become a speaker or writer should he do so. This must be a fixed principle if one desires to build up an influence as a sincere man.

What shall be said of lawyers who are

often called upon to defend cases in which they either believe the cause wrong which they are retained to advocate or doubt whether it be right? On this point the principles of morality are clear. It is right under certain circumstances to defend a man legally who is or may be guilty. It is better that the guilty should be acquitted in the absence of evidence sufficient to convict or in the absence of law for a punishment of the offense, than that men should be convicted haphazard; which would occur if the law was violated or the verdict found without adequate evidence. But no lawyer can conscientiously advance an argument which he does not believe and which is not true for the purpose for which he introduces it.

Chief Justice Sharswood in *Legal Ethics* says on this question: No lawyer of good conscience should express to court or jury his belief in the justice of his client's cause contrary to the fact. In Pennsylvania when an attorney is admitted to the bar and takes his official oath he swears "to use no falsehood." But if there is a flaw in an indictment, even though the man had committed murder, an honest Christian lawyer can and should point it out. If he does not know that the man is sane he can justly present facts or theories tending to show him insane. If he thinks that he had a justifying or mitigating provocation he can do his utmost to save his client from conviction, or diminish his punishment. If he considers the law unconstitutional he can take an appeal. It is for the judge and opposing counsel to see that the jury are informed as to the exact value to be attached to his remarks and methods of statement. Probably no lawyer in the United States ever recognized this distinction more clearly and applied it more fairly than Abraham Lincoln. It has been said of Daniel Webster that he was of little value when on the wrong side.

I have known lawyers who were retained for the defense when they probably supposed that the defendant was guilty and have watched them in the conduct of the case and have seen that they never affirmed their belief in his innocence nor did they advance any argument which they did not believe to be sound. An eminent counselor brought suit against a railway company for damages and with consummate skill urged a jury to grant exemplary damages. Some time afterwards he was retained by a steamboat com-

pany, one of whose boats had been blown up with great loss of life. He did his utmost to convince the jury that the company had taken reasonable care for the safety of the people and that they should not allow excessive damages. Both were consistent with Christian morality. In each case he used the facts he had and reasoned as forcibly as he could and in the latter got the damages made as low as possible.

In debating societies no moral young man should ever on moral and religious questions espouse the side that he does not believe. In the intellectual forum he may be a gladiator and there are thousands of questions suited to this kind of fencing.

His morals will be safe if he never departs from the principles previously stated. For example: Is cruelty to animals justifiable? One might say much for the affirmative of that question, and an opponent might honestly show that in the cases adduced it was not cruelty to animals though it was an infliction of pain. It is a sound argument against attempting to raise a crop of wheat that it costs a great deal to prepare the ground, to purchase seed, sow it, harvest, thresh, and get the grain to market. No one should ever raise wheat if this cannot be answered by proving that all that outlay would be recompensed and a balance left for the farmer by the sale of the wheat. Hence a disputant may array all the objections in the form of arguments and at the same time believe it to be right to cultivate wheat, leaving it to the other side to show that he has the preponderating argument.

However, from the time when the youth goes forth from school to enter into life as a self-regulating citizen it should be his fixed principle never voluntarily to enter into a discussion in which the position assigned to him does not express his honest convictions. The reasons are obvious. If he assumes the air of conviction he is practicing hypocrisy and his moral nature will suffer. Without the air of conviction his speech will be feeble and his performance farcical.

Assuming then that the debater believes the side which he proposes to advocate to be the truth, the first and most essential work is to think the subject through and decide precisely what he believes and why. He should arrange upon paper, in the form of points, all that he can think of on both sides. He should pay particular attention to the distinction be-

tween deduction and induction and to the things to which they respectively apply. The absence of a knowledge of this distinction causes most of the confusion that is seen in reasoning and is one of the reasons why public speakers so often fail to carry the reflective part of their audience. *Deduction* is drawing a conclusion from premises; it is an inference, it is to draw out a particular truth from the general truth in which it is enclosed.

*Induction* begins at the other end. A large number of cases is collected which may agree in some circumstances and differ in others and if they are all attended with the same result a scientist discerns the elements which produce that result, and thus forms a general law of nature. I advise the young debater to master this distinction. He will then be able to pursue a course which will deceive neither himself nor his opponents.

It is very common for a person to present two or three facts and then declare that he has demonstrated a certain thing. That is not reasoning. It is neither induction nor deduction. When Professor Long of Robert College, Constantinople, who speaks Turkish and Bulgarian as well as the natives, was traveling on the Black Sea, a captain mistook him for a Turk or Bulgarian and told him that he could always tell an American by his putting mustard in his coffee. The professor found on inquiry that an eccentric American who had traveled with the captain at one time had used mustard in his coffee, and was the only person he had ever seen do so. Induction can hardly be employed in debate upon a complicated subject, though the results of it formulated in science can be used in the elucidation of questions to which they apply.

Having made a table of arguments and considerations on each side the debater should endeavor to prepare a fair answer to every point that his opponent can make and to have the answer in readiness and be equally prepared to reply to attacks upon the arguments that he considers valid. These are to be—not in the consciousness—but in the mind in such a way that the moment the point is presented by the opponent the previous preparation will be suggested and he will be enabled to reply instantly.

When the hour comes he will know whether his time is limited; whether he is to be allowed several speeches or but one; and whether there are to be other speakers on the same side. Under the last of these circumstan-

ces he is exposed to the constant peril of some one's rising to advocate the same views which he holds and in such a bungling or extravagant manner as to give him more trouble than all his opponents. Such a colleague damages the cause in two ways. He bristles with points for attack and leads those who have thought nothing upon the subject to take a prejudice against it because such a feeble intellect or unsound judgment accepts it.

If the speaker is to have an opportunity to reply he may be led to postpone some of his best matter for the replication. This is the resource of a feeble or a thoughtless debater. The best method is to state fairly as soon as possible what you hold and why. If you have a long time to speak, present a powerful argument within two minutes after beginning. You may then corroborate it by weaker but still important propositions, being cautious never to introduce anything which will not bear inspection, or will divert attention from the main line. As the time to close draws near recapitulate what you have shown and finish with the most powerful arguments. In the course of the address endeavor to answer what you know your opponent will say against your affirmative positions as well as intelligently to puncture any error in the propositions you have reasons to think he will employ.

Should your position be upon the negative you will do well to state your opponent's case as well as he can state it. You can afford to do this if you firmly believe he is wrong. If you do not firmly believe it how can you believe that you yourself are right? Should you be in the negative primarily you might confine yourself to answering your opponent's arguments. Some lawyers do this almost exclusively. Such was the case with Curran\* when he was engaged with the defense but it is not as a whole a satisfactory method. The more magnanimous and courageous course is to avow your own principles and support them by a few facts after you have reduced to powder the chief structures erected by the affirmative. If capable of routing the negative, horse, foot, and dragon, it may be safe to attempt it at once. But it requires a bold cavalier armed *cap-a-pie*,† whose nerve

will not fail, whose aim will be sure, whose Pegasus\* will never balk nor take the bit in his teeth.

Usually a better method is to recapitulate your arguments and to show how feeble are those of your opponent. It is still better if you have some new consideration in reserve but which, as the opponent was speaking, has come into prominence in your mind.

To speak too slowly is a common fault but neither so common nor so harmful as to speak too rapidly. A moderate rate, emphatic from the beginning until just before the close, when, if the subject be one to enlist the feelings, or have a far reaching moral, political, or social effect, the energy may be increased to the verge of vehemence. If however the time is to be limited to ten minutes or five, the method of a repeating rifle or a Gatling gun must be employed. In such cases the style must not be diffuse nor too concise or, unless the subject be transparent, the speaker will be without effect.

A serious practical problem arises where a person has thought long and deeply on both sides. He may conclude that there is little difference between the sides. Nevertheless he honestly believes the one he proposes to advocate. Unless he understands how to develop oratorical fervor even when there is but a slight difference between the weight of the respective sides the debater will produce little impression. Within a few years has passed away a great college president and eloquent orator, a successful member of a state Senate who usually failed in a critical emergency because he saw so much on both sides that at any stage he could easily have put himself in the place of his opponent. How is this to be avoided? In one and but one way. A foreshortening of the perspective of the opponent and an enlarging of his own views. If he honestly believes that much may be brought forward truthfully on the other side it should develop charity for his opponent's and remove acrimony from his speech. But as he believes his position right and that the result of the prevalence of his views will be most beneficial let him by

\* (1750-1817.) An Irish lawyer and orator. His most brilliant efforts were those made in defense of persons charged with political offenses.

† An Old French expression meaning from head to foot.

\*[Peg'-a-sus.] The winged horse which, according to the mythological account, sprang from the blood of Medusa when her head was struck off by Perseus. "Pegasus was regarded as the horse of the Muses, and in this connection is more celebrated in modern times than in antiquity; for with the ancients he had no connection with the Muses except producing with his hoof the inspiring fountain, Hippocrene."



every consideration arouse himself, so that while stating his opponent's arguments fairly though calmly he may utter his own with the greatest vigor. In view of the results sought there is no reason why a man should not deliver arguments, dry as dust, with all the feeling he would have were he delivering a stirring appeal. It will contribute to his warmth if he listens intently to his opponent, endeavoring to answer mentally each argument as it is uttered.

It is my belief that human nature is essentially the same everywhere and in all time and an opportunity of illustrating it is afforded by hints to disputants which I take from the 18th essay in the *Observer*, an English literary periodical :

"Every man who enters into a dispute with another, whether he starts it or only takes it up, should hear with patience what his opponent in the argument has to offer in support of the opinion he advances.

"Every man who gives a controverted opinion, ought to lay it down with as much conciseness, temper, and precision as he can.

"An argument, once confuted, should never be repeated, nor tortured into any other shape by sophistry and quibble.

"No jest, pun, or witticism, tending to turn an opponent or his reasoning into ridicule or raise a laugh at his expense, ought by any means to be attempted; for this is an attack upon the temper, not an address to the reason of the disputant.

"Contradictions are no arguments, nor any expressions to be made use of, such as—That I deny—There you are mistaken—That is impossible—or any of the like blunt assertions, which only irritate, and do not elucidate.

"The advantages of rank and fortune are no advantages in argumentation; neither is an inferior

to offer, or a superior to extort the submission of the understanding on such occasions; for every man's reason has the same pedigree; it begins and ends with himself.

"If a man disputes in a provincial dialect, or trips in his grammar, or (being Scotch or Irish) uses national expressions, provided they convey his meaning to the understanding of his opponent, it is a foolish jest to turn them into ridicule, for a man can express his ideas only in such language as he is master of.

"Let the disputant who confutes another, forbear from triumph; for as much as he who increases his knowledge by conviction gains more in the contest, than he who converts another to his opinion; and the triumph more becomes the conquered than the conqueror.

"Let every disputant make truth the only object of his controversy, and whether it be of his own finding, or of any other man's bestowing, let him think it worth his acceptance, and entertain it accordingly."

The foregoing are equally applicable to public debate and conversation. The following apply more particularly to conversation :

"No two disputants should speak at the same time, nor any man overpower another by superiority of lungs, or the loudness of a laugh, or the sudden burst of an exclamation.

"It is an indispensable preliminary to all disputes, that oaths are no arguments.

"If any disputant slaps his hand upon the table, let him be informed that such an action does not clinch his argument, and is pardonable only in a blacksmith or a butcher.

"If any disputant offers a wager, it is plain he has nothing else to offer, and there the dispute should end.

"Any gentleman who speaks above the natural key of his voice casts an imputation on his own courage, for cowards are loudest when they are out of danger."





## SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[March 4.]

*I believe in God the Father Almighty, Maker of heaven and earth :*

*And in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried ; He descended into hell ; the third day He rose again from the dead, He ascended into heaven, and sitteth on the right hand of God the Father Almighty ; from thence He shall come to judge the quick and the dead.*

*I believe in the Holy Ghost ; the Holy Catholic church ; the communion of saints ; the forgiveness of sins ; the resurrection of the body, and the life everlasting. Amen.*

WHETHER the Apostles drew up this creed or not, every one must feel that it eminently deserves its title. It certainly is their creed ; that is, it expresses the sum and substance of the Apostolic writings. It is our Christian religion, given and presented in nineteen short sentences of very plain words. It is most wisely concise and simple ; and yet, as a skeleton of New Testament theology, full and complete.

It is the more to be admired that it expresses no man's opinion, it gives no man's explanation. It simply records the facts of our religion, without either accounting for them, or deciding in what particular manner they shall be held. Account for the facts as you will, explain them as you will, draw what inferences from them you like—*these are the facts* : and "they may be proved by most certain warrants of Holy Scripture."

Upon the basis of these facts you can build a Roman church, a Greek church, or a Reform church ; a National church, or a Dissenting church ; a gorgeous, artistic church, or a rude, tasteless church ; a church with its symbolic forms and its expressive ritual, enlisting the senses as well as the soul, or a church disdaining and offending the senses, having neither symbol nor significance ;—but *these are your facts*.

As all Christians believe these facts, it would be a notable sign of the fundamental unity of the church, if every congregation throughout D-Mar.

the world would, as often as they meet together, stand up and declare aloud, before God, before angels, before all men, and before devils, their personal faith is this ancient, comprehensive, and precious creed.

Such an utterance of the Christian world, with one accord, and from the soul, could not fail to attract the sympathy of heaven,—of its innumerable angels and the spirits of just men made perfect. Nor could it fail to abash hell and its powers of darkness.

(1.) "*I believe in God the Father Almighty, Maker of Heaven and Earth.*" I am not an atheist. My reason says, "I believe in God," my heart replies, "And I believe in God." Neither am I a Deist, believing indefinitely in an all-powerful, wise, and good somewhat ; I believe in God, "*The Father.*" I hold with all my soul, and with all my heart, and with all my strength, the sound and comfortable faith, that I have an Almighty Father, and that I, as a child, am individually precious in the sight of my Father.

I am prepared to believe in good news direct from my God, I am prepared to believe in the most marvelous sympathy with my condition ; because I believe that God is my Father.

I believe that God the Father Almighty is "*the Maker of heaven and earth.*" I do not believe that they came where they are by chance, I do not believe that they made themselves. I believe that they were made by our Father who is in heaven, and that He made them for His children. Heaven has a Father, and the earth, full as it is of sin, disorder, and sorrow, has a Father. I can lie down and sleep in peace, I can hail the morning and rise joyfully, under an Almighty Father ; I receive all pleasure with the greater pleasure, and discipline with entire approbation, since both alike are from my Father ; I can sicken and die in peace, for nothing is too hard for God ; and nothing which He can do is too loving, because He is our Father.

[March 11.]

(2.) "*And in Jesus Christ His only Son our Lord.*" I believe in one God, and yet I am not a Unitarian. I believe that the three-fold distinction of God is essential to His

unity. The Apostles' Creed asserts the doctrine of the Trinity, but adds no exposition. It is essential to the Christian faith to hold it, but it is not essential to the Christian faith that you should hold it after any particular school. If any do not hold it in the way in which I hold it, I have no quarrel with them; let them hold it in their own way, only *let them hold it*.

I believe in the only Son of God, the First-born of every creature,—the only absolutely divine outcoming and manifestation of the Eternal Father, "by whom He made the worlds, and who is the brightness of His glory, and the express image of His person." I believe that this only Son of the Father is very God of God, and the Lord and Head of every creature. Through the grace of God, I have neither the rashness nor the presumption to make my appeal to the hidden, unapproachable essence of the Father, apart from His manifestation in His Son. Who am I, that my reason should be too stubborn, and my heart too haughty, to acknowledge His only begotten Son as "my Lord, and my God"? Only in Him is the Father knowable. Angels worship the Father in Him. "Let all the angels of God worship Him."

(3.) "*Who was conceived by the Holy Ghost.*" "The natural man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he discern them, because they are spiritually discerned." The fleshly mind therefore denies that Christ was conceived of the Spirit of God; and affirms that He was not only "made of a woman," but that He must have had a human father. It seems to me to be most vital, and essential to the whole scheme of New Testament truth, to maintain that Christ was conceived, "*not of blood, nor of the will of the flesh, nor of the will of man, but of God,*" that immediately, directly, and exclusively God was His Father, so that He was, and is, strictly and truly God in our nature. I believe that the conception of human nature anew from God, and without the intervention of a creaturely father, is the secret corner-stone of Christianity. I believe that the denial of Christ's conception of the Holy Ghost takes away all ground for the regeneration of our nature, in any proper sense of the word.

Inasmuch as every human being, according to the course of nature, is a fallen and depraved creature, if our Lord Christ was not conceived of the Holy Ghost, there is, unto this day, no

Savior-Head of mankind. Quite consistently therefore, those who deny the divine conception of Christ, deny also that man by nature is a child of sin and wrath, and consequently deny that he is under the necessity of a new birth. But if, as we believe, a fallen and corrupt spirit is actually in us, by derivation from a fallen head, it is requisite, in order to our redemption, that the Unfallen and Incorruptible Spirit should be actually in us, by derivation from our new Head.

(4.) He was "*born of the Virgin Mary.*" I believe in the Incarnation, that is, I believe that God was made flesh. I believe the doctrine of the Incarnation to be as essential to true philosophy, as to theology. The descent of man from God, the connection of man with God, and the ascent of man to God, are unintelligible, apart from the Incarnation. The coming of Christ in the flesh certifies me, that man, though fallen, is the offspring of God, that God still owns His connection with him, and that he is capable of being renewed in the image of God.

Again, if Christ be not merely nominally, but actually, our Savior, both the qualifications of Godhood and manhood must needs meet in Him; for apart from His divine nature, He could not save us, and apart from His human nature, He would not be sufficiently related to us. But if He is strictly Immanuel, our nature is saved; for God and man are at one.

[March 18.]

(5.) He "*suffered under Pontius Pilate.*" He, being "holy, undefiled, and separate from sinners," could not but keenly suffer in an unholy world, and living in the midst of sinners. Indeed He took our nature that the sin of the whole human race might meet in the Head of the race. He suffered under Pontius Pilate, but He suffered more than Pontius Pilate could inflict. His outward sufferings only represent to us in dim shadow, His *deeper sufferings*. He came to be made a "curse for us," that by entering into our curse, and our curse entering into Him, He might suffer it, and by suffering it, exhaust it. "He was made sin for us," and suffered all the more from sin, and for sin, that "He knew no sin." The Holiness of His divine nature made Him a sufferer, beyond anything that can be revealed or understood.

(6.) He "*was crucified.*" It was crucifixion to Him to be made flesh. And every day,

as long as He tarried with us, His soul was crucified. Never was there sorrow like unto His sorrow. To be compassed about with the limits, the bondage, and the darkness of our flesh, was the most bitter, abject, hourly cross to Him. There was nothing in His condition or circumstances, from His birth to His death, accordant with His divine nature. The restless, striving, corrupt condition of this lower creation; the law of death in universal operation throughout nature and creature; the state of mankind; the prison of His own body; the power which hell had over Him, through our nature, to beset Him with temptations and horrible darkness; His yet more dreadful consciousness of separation from God, by His coming into our place and desert,—these were a crucifixion to His spirit which neither words nor imagination can represent. His final and literal crucifixion was only a conclusion which corresponded with the course of his life. His soul underwent a far keener crucifixion in the garden than He suffered from the Roman soldiers on Calvary. The blood-shedding in Gethsemane cost Him more agony than the blood-shedding on the cross.

(7.) "*Dead.*" I believe that He was dead; and that not simply as a matter of course, but as a matter of necessity, as man's Redeemer. It became Him to be a dead man, that He might join Himself to all dead men, and that He might conquer death in the dead man. Utterly dead, hopelessly dead, as we should say, He was taken down from the cross. For the Redeemer of dead men must demonstrate His qualification by becoming Himself a *dead man*. Precious in the sight of the Lord is the death of His Christ, for death is dead in His death.

(8.) "*Buried.*" Being a dead man, He was "*buried*," as all dead men are. A bleeding, bruised, and mangled corpse, He was laid in the grave. Adam and myriads of his children have gone to the grave, myriads are going now, and myriads yet to come will go to the grave: thither also would the Deliverer of Adam's race go. He would suffer man's penalty in full. He will not only comfort every fallen and guilty creature, with a sure word of *promise*, but with something still more comforting and substantial. By coming into Time, wearing man's nature, and going back again to His own Eternity, through death and the grave, He has given to every heir of the grave, proof tangible and conclusive, that in spite of death and burial He can bring Him,

whole and alive, to the joyful house of eternity.

(9.) "*He descended into hell.*" The bodies of mankind were in the grave, and therefore He will be laid in the grave; the spirits of mankind were in Hades, and He will, as a dead man in spirit, descend into Hades. He will go and preach to the spirits in prison, who were disobedient to the preaching of Noah. He is "*The First.*" He will be "*The Last*" also. "*The strong man*" that "*had the power of death, that is, the devil,*" He will bind *in his own house*, and spoil his goods. He will prevail over all the power of the enemy, not only on earth, but in the world of spirits. He will visit the captives in their prison, those who saw His day and were glad, all those who "*died in faith*," not having received the promises, but having seen them afar off; He will bring them out of the house of bondage, and give them the fulness of the things which they hoped for. He will "*lead captivity captive.*" He will open the kingdom of heaven to all believers. He will not return singly and alone, but as a king returning from the battle, He will bring His spoils along with Him.

It was an old question: "*Shall the prey be delivered from the mighty, or shall the lawful captive (the captivity of the just) be delivered?*" And the answer had been given: "*Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered.*" (Isa. xlix., 24, 25.) The Holy Ghost, speaking by the mouth of St. Peter, certainly teaches that "*Christ in Spirit descended into Hades*, otherwise He never could have said: "*His soul was not left in hell*" (Hades) (Acts ii., 31).

[*March 25.*]

(Easter.)

(10.) "*The third day He rose again.*" Having laid the rock of human salvation thus deep, deep as the powers and subtleties of hell, the "*dead and buried*" Christ, "*by many infallible truths,*" "*showed Himself alive.*" In spirit He came forth from the invisible world, and in body from the grave. He was dead, but it was "*not possible that He should be holden of death.*" He was buried, but the grave had no power to retain Him; He descended into hell, but hell fainted at His presence. Anticipating the burial of His dead body, and the descent of His spirit into Hades, He had spoken, long before His Incarnation,

with Infinite assurance, saying by the mouth of David, "Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption. Thou wilt show Me *the path of life.*"

On the third day from His death, therefore, He met His disciples, saying, "All hail." He is the same Jesus, and yet He is changed. He is in the same body, and yet it is not the same body. It is the same body become pure substance and incorruptible. He still has our flesh and our bones, but spiritized, glorified, and made eternal.\* "Behold My hands and My feet, that it is I Myself: handle Me and see; for a spirit has not flesh and bones, as ye see Me have." (Luke xxiv., 39.) His body became a prophecy and type of the earth, as it shall be when it is purged by the fire of the divine glory. His body *was* part and parcel of the temporal universe; His body *became* the Head and Crown of the eternal universe. "They came and held Him by the feet, and worshiped Him."

(11.) "*He ascended into heaven.*" Having no more an earthly body, but a divine body, "He was taken up" unto His own place, in the throne of God. During forty days he conversed with His disciples, and gave them "many infallible proofs" of His resurrection, and then, "while they beheld, He was taken up, and a cloud received him out of their sight." Heaven was from the beginning the destiny of man but the adversary drew him into his snare; converting his body into dead matter, he added it to the dead matter of the world; his spirit he held in captivity in Hades. But, joy unutterable! man is delivered from the snare of the fowler, man is gone forth from hell, and is gone into heaven!

(12.) "*He sitteth on the right hand of the Father Almighty.*" That heaven is opened to man is a blessed truth, but it is much less than the truth; man is exalted high over all the angels, authorities, and powers of the heavenly world. In a far higher sense than any other creature, man is become "the son of God."

He is alone in his exaltation. "To which of the angels said he at any time, 'Sit on My right hand?'" No angel ever humbled himself as the man Christ Jesus hath done? Which of the angels ever made himself of no reputation? Which of them ever assumed

flesh, to be mocked, spit upon, beaten, torn with thorns, and shamefully killed? Which of the angels was ever "made sin," that he might take the place of the guilty and the lost? There is ground therefore for the exaltation of the man Christ Jesus, far above all creatures and all heavens. In voluntary self-humiliation, He took the lowest place, and is therefore raised to the highest place. "He humbled Himself" as no creature ever did, or can do; "*wherefore* God hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of those in heaven, and those in earth, and those under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Mark this,—that every one of those in heaven, and of those on earth, should bow to Jesus, and confess that *He is Lord*; and not, as some say, to the dishonor of God the Father, but "*to the glory of God the Father.*"

(13.) "*From thence He shall come to judge the quick and the dead.*" At the appointed time His self-abasement was openly displayed; and at the appointed time His glory will be made manifest. And whenever He comes, every creature will stand judged in His presence. For the likeness, or unlikeness, of every creature to Him, is the law of nearness, or distance. And nearness to Him will be reward, and distance from Him will be penalty. It is kind and loving, it is right and fitting, that the tenderest, meekest, humblest, highest, greatest Being should judge all other beings.

What will be the precise character and circumstances of Christ's coming, are not given to me to say. The Apostles' Creed allows of every latitude. Pre-millennialists are welcome to their views, and post-millennialists are as welcome to theirs. Those who look for Christ's personal reign upon earth are at liberty to do so; and those who look only for a growing spiritual reign, until His final revelation, have an equal liberty. All that the Creed fixes is, that *He will come*, and that *He will judge the living and the dead*. Christ has tasted death for every man, and a meeting is decreed between Him and every man for judgment. Moreover, Christ is "The Truth," and therefore must be universal Judge. "The Father hath committed all judgment unto the Son."—*John Pulsford.*



## WHAT IS CHEMISTRY?

BY PROFESSOR IRA REMSEN, M. D., PH. D.

Of Johns Hopkins University.

EVERYBODY who thinks must be impressed by the great variety of things found on this earth, and the question, What does the earth consist of? must often suggest itself. It seems almost a hopeless task to attempt to answer this question, and possibly a complete answer will never be given; but much has been learned regarding the composition of the earth by the efforts of scientific men carried on for many centuries; and to-day much that is interesting can be told.

Among the important results reached in studying the things around us is this, that notwithstanding their great variety they are made of simple things and these in turn of still simpler,—that there are in fact only about seventy distinct kinds of matter, and that all the complex things around us are made up of these seventy elements.

The case is not unlike that of a language. Our own language, for example, consists of many thousands of words. These are used to make sentences and paragraphs and chapters and books; but the words in turn consist of simpler things—the letters—and the number of these is small. Just as it is true that the language can be reduced to twenty-six letters, so also is it true that the earth is made of seventy elements. In studying a language the first task is to learn the letters; and so in studying the composition of the earth the first thing to do is to study the elements.

Among the elements are the familiar substances, iron, silver, gold, tin, lead, copper, sulphur, all of which have been known for a long time because they occur either as elements in the earth as, for example, sulphur and gold, or they can be obtained by comparatively simple processes, from natural substances. Among elements that have been recognized as elements only within little more than a hundred years are oxygen, hydrogen, and nitrogen; and during the present century chlorine, sodium, potassium, and many others have been added to the list. While it is probable that there are elements yet undiscovered, it is certain that those that form the principal parts of the earth accessible to man are known, and

only about a dozen of these are found in great abundance. The solid crust of the earth as far as it has been possible to investigate it, all living things, both animals and plants, the air, and water, consist essentially of twelve elements.

The elements do not as a rule occur as elements. They are generally found *in combination with one another*. Oxygen and nitrogen are, to be sure, found in the air as elements, uncombined; but such familiar substances as water, salt, and quartz consist of elements in combination. Thus water consists of hydrogen and oxygen. Hydrogen, the element, is a colorless, tasteless, inodorous, and very light gas that burns readily. Oxygen, the element, is also a colorless, tasteless, inodorous gas. It does not burn, but burning things burn with much increased brilliancy in it. When hydrogen and oxygen are mixed together in a vessel under ordinary conditions, no action takes place. They mix thoroughly forming a mixture that is also a colorless, tasteless, inodorous gas. If a spark is applied to this mixture, a violent explosion occurs and this is the signal of a great change. The two gases have entered into chemical combination; they are no longer the gases hydrogen and oxygen; they have entered into combination and now form the liquid water, a substance with properties entirely different from those possessed by the constituents. By proper methods these constituents can be obtained from the compound, and when set free they appear with all their original properties.

Again, chlorine, the element, is a greenish-yellow gas that acts violently upon other things and causes changes in them. Inhaled even in small quantity it gives rise to distressing symptoms and in larger quantity it causes death. Its odor is extremely disagreeable. Sodium, the element, is an active substance, that has the power to decompose water and set hydrogen free. When chlorine gas is brought together with sodium, the two combine chemically and form the well-known compound, salt, or, as the chemist calls it, sodium chloride. From this,

the elements chlorine and sodium can be obtained by the chemist. These two examples serve to show what is meant by chemical combination and by a chemical compound. Only comparatively few compounds consist of two elements each. Others consist of three each, others still of four, and some of a larger number. The twelve widely distributed elements combine with one another to form a very large number of compounds, many of which enter into the structure of the things around us, while many others are manufactured for special purposes.

Chemical compounds are generally found mixed with other compounds. This is shown, for example, in many of the varieties of rocks as granite, which consists of three different chemical compounds. It is shown much more strikingly in living things, all of which are made up of a large number of chemical compounds, mixed, to be sure, not in a haphazard way, but beautifully adjusted and working together in wonderful harmony.

Just as elements combine chemically to form compounds, so elements act upon compounds and cause changes in their composition. Thus, oxygen is constantly acting upon other things, sometimes slowly but, in the case of fire, rapidly and with tremendous energy. It is commonly said that fire destroys things. In fact, it changes their composition and the principal products of the change are gases. This kind of chemical change is the most familiar that is brought about by the action of an element upon compounds. Compounds too, act upon compounds and cause an infinite number of changes in composition. Thus the food we partake of consists of chemical compounds. In the body these compounds find others and they act upon one another so as to repair the wasted tissues and cause growth. The gas known as carbonic acid, that is contained in the air, acts upon the compounds in the leaves of plants and causes changes that are absolutely essential to the life and growth of the plant.

Look then in any direction and you will see evidence of changes in composition that are constantly taking place, and that are essential to the existence of the world as it is. These changes in composition and the compounds themselves that are involved in the changes form the subject of chemistry. In answer to the question, What is chemistry? it may be said that chemistry is that department of science that has to deal (1) with the

elements; (2) with the compounds they form with one another; and (3) with all changes in the composition of compounds.

In the light of what has been said, it is clear that chemistry must be a very broad science. Remembering that chemical action is the cause of the formation of chemical compounds, that without chemical action the compounds would cease to exist and would be resolved into their elements, it is impressive to think what would take place if chemical action should cease. Most of the things familiar to us could not exist. The solid portions of the earth would to a large extent be replaced by the element silicon, something like charcoal, and by oxygen and a few metals such as sodium, potassium, and aluminium. Water would be resolved into the two gases hydrogen and oxygen. All living things would fall to pieces, and in their place we should have the gases hydrogen, oxygen, and nitrogen, and the solid element carbon, most familiar to us in the form of charcoal. Life would therefore be impossible.

Notwithstanding the great importance of chemical action, time was when there was no science of chemistry. In fact the science is scarcely more than a hundred years old. Chemistry as a science has been developed slowly by the work of successive generations of workers. Every one accumulates some knowledge of chemical changes by observation of the things around him. Every one knows something about fire; every one knows that iron rusts; that milk turns sour; that butter becomes rancid; that living things decay after death. And so in the earliest times men must have had similar knowledge, but such knowledge does not constitute the science of chemistry. It was necessary to study chemical changes much more deeply than is possible by mere observation of the things around us before sufficient knowledge of these changes could be gained to give us the science. When men found that this kind of knowledge is useful, they began to study the changes more carefully. For a thousand years or more they worked in the hope of finding some way of making gold of metals that have less value, and during this time much knowledge was collected. Then other incentives to work appeared and, later, perhaps the strongest incentive, the desire to know, kept men at work. At the present time, probably most chemical discoveries are made by those who are studying chemical changes without refer-

ence to the uses to be made of the results afterwards. Be this as it may, there are incentives enough to keep a large body of workers engaged in study, and knowledge is being rapidly collected. The mere collection of knowledge is, however, not science, and progress would be slow, were it not that, as work proceeds, the facts fall together in classes, and instead of appearing independent of one another, they are seen to be related in very interesting ways. When such relations have been discovered connecting a large number of facts, when it becomes possible to express the results of many investigations in a few words, when, as we say, the laws governing the changes that have been studied are discovered, then we may begin to speak of a science.

Chemistry did not reach the dignity of a science until the last quarter of the last century. Before that many facts were known, but few connections between them had been discovered. It is true that some of the greatest workers had recognized the connection between the different kinds of fire and had ascribed them all to the same cause. This was the beginning of the science. But the first great law of chemistry was discovered later, and other important discoveries were made in a few years, and the whole subject was then transformed. This first great law is so simple and appears so self-evident that one is inclined to look upon it as of little importance. It is sometimes called the *law of the indestructibility of matter*, and it may be stated thus: Whenever a chemical change takes place the amount of matter after the change is exactly the same as it was before the change.

This law is based upon a large number of experiments performed with the greatest care, and without these it would have been impossible to discover the law. A little later the laws governing the proportions of weight in which the elements combine with each other were discovered, and since then many other laws have been brought to light. Then, too, attempts have been made to find out why these laws hold true, and a theory has been proposed that explains the laws and that has been and is of great assistance to chemists. This is the atomic theory. It is a suggestion in regard to the structure of matter, and more particularly of the elements. If it is assumed that each element consists of extremely minute particles that

cannot be subdivided by chemical action, and that chemical action takes place between these particles or atoms, some of the most important facts known to chemists can be explained. It would lead too far to give a satisfactory account of this theory here, but a reference to it is necessary in order to answer the question, What is chemistry?

One statement as to the scope of chemistry has already been given. Another may now be added. Chemistry is the science that has to deal with facts, learned by observation and by experiment, bearing upon the composition and changes in composition of the things around us; with the laws discovered by studying these facts in their relations to one another; and with thoughts suggested by a consideration of the facts and laws, these thoughts being known as hypotheses and theories. Perhaps this statement is not in popular form, and I hasten to another and more popular branch of my topic.

By those who have not looked into the subject pretty fully, chemistry or the science of chemistry, is generally confounded with the applications of chemistry. But we might have the science without the applications, though this would be very unfair to mankind. As a matter of fact, the application of chemical knowledge to the solution of important practical problems has kept pace with the growth of the science, and the human race has been much benefited in a material way in consequence.

Only a few of the important applications can be mentioned here. There is first the establishment of great industries that seem now to be absolutely necessary. The glass and soap industries are good illustrations. These have been developed to their present high state of excellence by the aid of chemical investigations, and are based upon a knowledge of chemical principles. Another very remarkable illustration is furnished by the artificial dye-stuff industry. This has been developed to an enormous extent within the last thirty odd years. Thousands of substances of as many different tints are now manufactured by purely chemical methods and the natural dyes are rapidly being displaced by cheaper and better artificial ones. Quite recently the manufacture of substances of value in medicine has become of importance and now nearly every day some new compound "good for" this or that is introduced to the world. Only comparatively few

of these come to be well known to the general public, but the number now manufactured and in extensive use is very large.

Another important application of chemistry is found in the methods used for the purpose of determining the composition of things or for analysis. For purely scientific, as well as for practical purposes, it is necessary to know, as far as possible, not only what forms of matter are contained in the substances that present themselves to us, but in what proportion by weight they are present; and one of the most common occupations of the chemist is the making of qualitative and quantitative\* analyses. The value of this kind of work in connection with commercial transactions is obvious. In sanitary matters, too, it is often of the highest value, as, for example, in the analysis of food and water.

Still another application of chemistry is to the study of the changes taking place in the healthy and the diseased animal body. Given a perfect knowledge of the chemical processes that are taking place in the body, and the physician would be in a much better position to cope with the disturbances in these processes that we call disease. Then, too, it appears that many diseases are due directly to the action of poisons that are formed by minute organisms within the body, and it would be of great value to know what these poisons are and what chemical

\*The chemical terms used to designate the processes alluded to in the former part of the sentence, qualitative analysis being "the detection of the constituents of a compound body, in distinction from quantitative analysis or the determination of the amounts and proportions of the constituents."

changes they cause. With this knowledge and a knowledge of the exact chemical changes produced by various remedial agents, it would be possible, no doubt, to deal with disease more successfully than at present. The future of medicine appears therefore to be intimately connected with the future of chemistry.

Turning from the applications of chemistry back again to chemistry, let us finally ask, What good comes from its study? No doubt its applications appear first as its strongest justification. The material always asserts itself first. A man knows that he is hungry and cold, sooner than he knows that he is ignorant and superstitious and prejudiced. His material wants must be satisfied before much progress can be made in dealing with him as a thinking, responsible, moral being. While, then, we must welcome the practical applications of chemistry, and must recognize their great value, it would not be fair to lose sight of, or belittle, other results, less evident, that follow the cultivation of the science of chemistry and of other sciences. Surely it must help us to know more of this earth and of the universe. Knowledge is the enemy of prejudice and superstition. The more we learn, the more we may hope to see men leading healthy, natural lives, for there is nothing more scientific than the highest conduct. A life spent in accordance with the laws of chemistry would certainly be a healthy life, as a life spent in accordance with the laws of science in general would be more than healthy—it would be moral in the highest degree.

## THE MODERN CITIES OF ITALY AND THEIR DEVELOPMENT.\*

BY PROFESSOR ALEX. OLDRIANI.

Formerly of the Royal Naval College, Greenwich, Eng.

TO speak of the development and growth of the modern Italian cities when the press is full of comments on the Italian financial crisis, when reports of independent but not always authorized statistics show Italy on the verge of a national failure, is a somewhat difficult task. However, their growth in area, population, and wealth is warranted by facts which command the attention of a careful mind, offering the basis for a conscientious statement.

\*Special Course for C. L. S. C. Graduates.

In the organization of modern states the peculiar and transient conditions of their national finances are not always in direct correspondence with the material development of their parts, whether provinces in Italy, departments in France, or districts elsewhere; nor do the political tendencies and interests of a nation considered as a whole render in every instance the real situation, the tendencies, and economical interests of her cities. As a matter of fact it would be inconsistent with the prosperity and enormous growth and



wealth of New York, Chicago, Philadelphia, etc., to conclude on the stress of the latest statistics that such cannot be the case owing to the general financial situation in the United States last year, where 74 railroad companies were put into the hands of the receiver for a deficit of \$2,000,000; or because in the Union there were 15,560 failures representing a passivity of \$402,400,000, 400 per cent over the corresponding figures for 1892.

Although the principle of sound national financiering is always a method of guarantee in close connection with the conditions of the parts that form a nation, nevertheless the case of the United States proves to be that of Italy. While the nation, considered in its entirety, seems to be passing through a most difficult and dangerous state of affairs, yet its largest cities offer the fact of a very remarkable and steady development both in size, population, business activity, and corresponding wealth. This development is in logical relation with the Italian political movement of these last thirty years, by which, through untold sacrifices and continuous oscillations and almost without financial means of any importance, Italy got rid of foreign domination and reaffirmed her national individuality among the most powerful nations of the world. It is an old motto with the Italians that blood is the price of freedom and adversity the fatal condition that leads to prosperity a willing nation.

The cities of Italy must be considered under two points of view: their historical past, during which in a separated destiny they acquired a moral as well as a material shape; and the modern point of view with regard to their existence as a part of the nation, put under one law and a central rule. In the first instance, from the largest, to others of any value the historical "hundred Italian cities" differ from one another almost as do the chapters of a novel. Owing to their own middle-ages history, that mirror of their municipal life, they appear sometimes as if they belonged to different nations. No useful comparison could be made as to their external appearance between Turin and Venice, Florence and Naples, or Perugia and Catania as one can do between the different cities of this country. There is more difference between Bologna and Lecce than between the capitals of France and Germany. Their tendencies, energy, and peculiar genius are

still to-day, it may as well be assumed, very different from one another although logically much less than in the past, since their destiny is connected to that of a united Italy. Rome, with her colossal ruins, is an open page of the annals of the great republic, and of her omnipotent empire based on the principle of "force and domination" more than of justice and equity: *Te regere imperio, popule Romane, memento!*\*

Palermo recalls that wonderful period of the rise and fall (between the ninth and the fourteenth centuries) of the beneficial Arabian influence on the civilization of a barbarian Europe. Venice built on the Adriatic lagoon, with her silent narrow channels boarded by semi-Byzantine structures and palaces is the city whose strong fleets of four hundred and eighty sails, under Doge Dandolo, conquered Constantinople and opened the period of the great navigations. Genoa, the rival of Venice, appears as the most powerful and seafaring medieval Italian city, with her marble palaces dating to the childhood of Columbus. Florence, the Athens of Italy, still represents with her numerous renaissance constructions, temples and "loggie,"† the revival of civilization in Europe and the triumph of art never to be surpassed in perfection. There are others, such as Pavia, the ancient capital of the Longobard Kingdom; Ravenna with the sepulcher of Dante Alighieri,‡ the divine poet of the Middle Ages; Padua and Bologna the seat of the most ancient universities.

To-day, the principal cities which with a remarkable impetus have undertaken their reorganization, after the model and on the conception of modern ones are, according to their municipal importance: Rome, Milan, Turin, and Florence in the interior of the land; Genoa, Naples, Palermo, on the Mediterranean; Taranto on the Ionian; Bari, Brindisi, Ancona, Venice on the Adriatic Sea. They represent with their activity and the increase of their inhabitants the economical future of the country above its present strained financial situation; the result this of the heavy expenditures made since 1860 in all

\* Remember, O Roman people, to command the empire!

† [Lodje.] Galleries in a building at the height of one or more stories running along the front of the building and open to the air on one side. They were often decorated with paintings.

‡ [Dante il-lé-ghé-á-ree.]

public departments, especially for the completion of a national defense, partly also the consequence of purely financial mistakes.

While in the premises the developments above quoted authorize a favorable conclusion as to the earnestness and capacity of modern Italians to raise their cities to a higher standard of prosperity than the state of inactivity and stagnation to which they were confined by foreign dominators for centuries, another fact is worthy of mention on the same subject; that of the patriotism and energy displayed by Turin, the once secular capital of Piedmont, under the dynasty of Savoy and Florence the temporary capital of new Italy for a few years (1865-70) when for the sake of Rome, the eternal city, where the heart of the Italian nation beats, those two towns have been deprived of the advantages resulting from the seat of the government on which Turin especially was greatly dependent. Following the example of Milan, the most enterprising among the cities of Italy, the once capital of the kingdom of Piedmont instead of losing her former position, went steadily to work and in the time of a generation transformed herself into a commercial and industrial center of the first order. Florence, although in a less degree and after an economical crisis, in which the assistance of the central government proved to be necessary, is now on the way to a transformation that will finally give to her finances and municipal life the ancient influence as a central leading city of Tuscany and of Italy.

The suburbs of Milan, Turin, Genoa, Florence, and Naples, form to-day as many towns by themselves, receiving the greatest portion of the commercial traffic of their neighbor, while hundreds of small new centers of commerce and industry acquire every day more stability, population, and importance. They are the evident results of the bettered conditions of local agriculture in a certain degree and find their advantages in a more perfected locomotion as well as in the opening of new markets at home and abroad. The small centers, scattered in every province of Italy, especially numerous and active in Lombardy and Piedmont, constitute as many nuclei of future large towns; their number is growing every year.

The railroad system, divided in two directions and crossing the Italian peninsula from north to south along the shores of the Medi-

terranean and Adriatic Seas, by putting in contact many cities on each side of the Apennines is considered one of the greatest causes of their progressive transformation into factors of national and international exchange. The railroad system of Italy that since 1860 cost about eight hundred million dollars is being completed every year in a determinate measure according to the provisions made in the budget of the nation, and at present constitutes the third of the two billion dollars which is its total actual indebtedness.

Italy being by the fact of her geographical position, essentially a maritime country, a great activity has been displayed of late (besides the costly creation of a powerful navy, for the protection of the vast coasts) in the problem of the transformation and increase of her mercantile navigation. New lines of fast steamers for transatlantic trade between Italy and foreign countries have been granted a charter, whether national, as the "Florio-Rucatinio" and the "Trinacria" or foreign as the "Oriental Peninsula," the "North German Lloyd," etc. The principal seaports of the peninsula, Genoa, Leghorn, Naples, Messina, Palermo, Brindisi, Ancona, Venice, have thus been fully awakened to their ancient traditions and activity. Undoubtedly, thirty years of trials and organization cannot be considered a sufficient period of time by which one could bring a definite judgment on the development of the above quoted maritime cities but it is a well admitted theory among naval circles that they will reacquire in a near future a leading importance in the southern waters of Europe in competition with other foreign trading nations.

The arsenals, or yards of Italy for shipbuilding of high-class vessels, both mercantile and men of war, are, principally, Leghorn, Genoa, Naples, Taranto, and Venice. Spezzia, lying on the coast between Genoa and Leghorn, is of a recent creation as well as Taranto on the Ionian Gulf, now under way of completion at the estimated expenditure of about twenty million dollars. Both of these seaports, owing to their strong and strategic position, constitute two great additions to the maritime centers of Italy. Connected with this subject of improved navigation and shipbuilding the Italian government has favored of late the establishment of two metallurgic plants, by which it has secured to Italy the manufacture of steel in any quantity and shape which may be required. The

first, at Terni in the Roman province, powerfully supplied by natural water power; the second on the outskirts of Naples, where, under certain conditions, the celebrated English firm of Armstrong and Co. has been granted a large concession of land.

In the Adriatic, the revival of the maritime activity of Venice (reduced heretofore within the narrow limits of a coasting local trade ever since the fall of the republic in 1797 at the hands of Napoleon Bonaparte) is considered by the Italian government as one of the most vital questions of the day. The reopening of the ancient and once famous naval yards has been the first bold step taken in that direction and several of the most powerful men-of-war of Italy have there been built and are here under construction. Reintegrated\* in 1866 as a part of the Italian nation, the province and the city of Venice have moved slowly in comparison with other northern cities such as Milan, Turin, and Genoa; but her commanding double advantage of being in direct communication both with the East and Asia by sea and the mainland of Europe cannot fail to give her the double importance of a seaport and a railroad terminus. In fact, the same reason of the rising of Trieste, her active neighbor, still under the domination of Austria, will assure for Venice a great maritime influence. The commerce of the empires of Germany and Austria-Hungary being limited by the frontiers of Italy, must avail itself in all transactions with eastern and Asiatic nations of the two Mediterranean and Adriatic ports in the sphere of Italy, viz.: Genoa, and Venice. While the first is already the headline of the southern commerce of Germany directed southeast of Europe, the always increasing traffic of Italy with the Austrian state and with Africa and Asia affords a promising indication that Venice will share her part of the Adriatic in commercial competition with Trieste before long.

Besides this prospect the port of Venice will secure great advantages by the opening of the *Canale Emiliano*. In order to bring a new commercial and industrial life into the cities of central Italy, still backward when compared to those north of Bologna, plans have already been made for the excavation of a channel for high navigation by which, across the Apennines, the Mediterranean and Adri-

atic Seas will be put in communication. This interior channel is expected to be equally advantageous to the fertile and uncultivated belt of about 400,000 hectares\* around Rome; and to Rome herself now slowly recovering under the impulse of her new destiny of capital of a united and independent nation from the secular isolation from other centers, in which, for inner political motives, fully apparent today in the light of modern analysis, the vanished temporal power of the Roman pontiffs had left her. That such a beneficial enterprise will become a fact within the space of ten or fifteen years is generally admitted. Public opinion and for strategic reasons the interest of the central government are both favorable to it and no difficulties of a forbidding nature are foreseen regarding its feasibility.

It may be assumed that to the present strained conditions of the Italian national finances alone, influencing an immediate output of the capitals necessary to the patriotic enterprise is due the delay toward the execution of this grand enterprise, the total cost of which is figured at twenty million dollars. Of all the regions of Italy, Sicily is perhaps the one which the central government has less favored with means of communication and others things necessary to constant development. Hence, after thirty-five years of the rescue of the fertile island by Garibaldi from the Jesuistic Bourbon† rule, the spirit of social revolution agitating these days the smallest towns of the island.

One point since the close of the War of Independence in Italy (1870) has been the object of long and passionate debates in the literary and artistic circles of the world; that of the destruction under the hammer of modern builders and contractors of roads, streets, and new city wards of many a historical mark or relic of the past. Much criticism, in some instances perhaps justified, has been made in

\*[Häk-tár.] A superficial measure in the metric system nearly equal to two and one half acres (2.4711).

†Pertaining to the Bourbons, the name of the last royal family of France. "This family took its name from its ancient seigniorship of Bourbon and succeeded to the throne by collateral inheritance in 1599, in the person of Henry IV. The Bourbon dynasty was deposed in 1792, and restored in 1814. The revolution of 1830 brought to the throne Louis Philippe (who was deposed in 1848), of the younger or Orleans branch, which succeeded to all the claims of the family on the extinction of the elder branch in 1883. A line of Bourbon sovereigns has reigned in Spain (with two interruptions) since 1700, and a branch of this line held the throne of Naples or the Two Sicilies from 1735 to 1861."

\* From a Latin word meaning made whole again. To renew with regard to any state or quality; to restore; to renew the integrity of.

Italy as well as abroad against the "Regulating Plans" adopted by the administrations of many great cities (especially with reference to Rome, Florence, and Venice representing three distinct historical periods) with the view of opening avenues, squares, and streets to suit the requirements of an augmented population. True, ancient walls, historical thoroughfares, ruins and relics of famous palaces, temples, and monuments of all kinds, have thus been leveled to the ground, dear to the Italians as well as to the foreigners.

It must be conceded, however, with due respect to history and art, that united Italy could not on the threshold of a third life and in this century of wonderful progress, sacrifice the modern law of public hygiene, the benefits afforded by locomotion, and the necessary comfort of the people to the classical dream by which artists, poets, and scholars would make of Italy a perpetual museum of antiquities. Italy besides has amply provided for the preservation of those monuments that are of an equal interest and an object of special care for all nations. Her genius for fine arts and architecture and her love for all that is consistent with the possibilities of our civilization has prompted her to create within the last generation a proper administration of fine arts and antiquities thus divided: One royal permanent commission of five members; six special technical officials for antiquity, monuments, excavations, museums,

and art galleries; six special officials for the house of exportation of fine arts and antiquities; seventy commissioners for their preservation in the different cities, and as many provincial inspectors.

However, the law of life, of "hunger and love," which, according to the expression of Wolfgang Goethe moves the masses toward their destiny, was bound to transform the Italian characteristic cities of the Cæsars, of the Doges, and of the Medicis.\* Like all other civilized nations, Italy belongs to a society guided by science toward the affirmation of new conceptions, the dominating of which, more than the esthetics of pure art and letters, seems to be the practical application of the theoretical right of men to life, above all. It is in close accordance with this supreme want that a part of the rural population, once devoted to the cultivation of the earth, swarms into populated centers, many of which, such as Naples with more than half a million, Milan, Rome, and Turin next to Naples, are on a constant increase, and as with the increased population a larger area proves necessary, and quickest and more numerous means of locomotion indispensable, the final result is a continuous transformation of old stagnant towns into active industrial centers.

\* [Méd'è-chee.] A distinguished family, whose origin it is claimed by some can be traced back to Charlemagne, prominent in Italian history since the thirteenth century.

*End of Required Reading for March.*

## MILLENIAL.

BY THE REV. CHRISTOPHER G. HAZARD.

"WILL He come first, or comes His kingdom first?"

So spake a baffled thinker to his book.

And then a little child in running by,  
Fell on the cruel stones with frightened cry;  
The thinker turned impatient from his thought,  
To chide misfortune for its presence there;  
But, ere he spoke, a traveler all untaught,  
Unskilled in questions, and not long in prayer,  
Had a whole work of kindness swiftly done,  
Had raised and comforted the little one.  
Then, while the weary thinker pondered on,  
The loving Jesus had both come and gone.



## THOMAS ALVA EDISON.

BY CHARLES BARNARD.

**H**ISTORY is the narration of events. A biography is the story of a man's life. The larger part of all history has been devoted to those events and happenings among nations that have concerned kings, emperors, and other rulers, their reigns, their wars, their victories, and conquests. For example, the history of England has been divided into a series of epochs or reigns, as if the chapters of England's story began and ended with the death of a king or queen. It is only in quite modern times that historians have turned from the consideration of kings and rulers to the study of peoples. History in the future will become more and more a narration of great political changes and events among peoples and nations rather than the story of kings and great commanders. It will concern itself more and more with industrial and social progress rather than with the gossip of courts and the story of dynasties.

Now, while history may concern itself with great national and international events, these events are largely the result and outcome of the lives of individual men. A Napoleon may alter the map of Europe—a Stevenson changes the land traffic of the entire world. The great general tears nations apart—a Morse draws all nations together. It is difficult, therefore, to separate biography from history and the study of one means the study of the other. This will be specially true when the history of our own times comes to be written. History in the future, being more and more interested in the social and industrial progress of nations and the world, will, of necessity, be led to the study of the lives of certain men and these men will not be mere kings and emperors.

The history of the past one hundred years is by far the most remarkable story described in any historical records. In that time greater political, commercial, social, and industrial changes have taken place among civilized peoples than in any previous century. With a rapidly accelerating speed these changes sweep over the entire world till it would now seem as if the last twenty years formed the most important decades in

all recorded time. Naturally, we look to see who are the men whose lives have molded and guided this remarkable century. Washington and the great men near him, Lincoln and Grant, clearly guided the political history of our own country. Who, then, directed, led, or suggested the stupendous industrial, social, and commercial progress of the century? We see that Whitney made cotton culture on a large scale possible and not only poured countless millions into the lap of the southern states, but revolutionized the textile industry of the world. We recognize Stevenson and Morse as practically giving the start to the gigantic changes in social and commercial and even political life resulting from the railroad and telegraph. We see to-day that without these the nation could not exist. Who, then, is marking with his genius these last two decades of a remarkable century?

Clearly, it is Thomas Alva Edison.

It is easy to say that this is an electrical age. It is quite another matter to say what this means or to understand clearly what it portends. Electricity in its largest sense is another name for power. This is the age of power, and electricity is the conveyor and converter of power. In a large and general way the great prime movers, the steam engine and the turbine, enable us to create power. Electricity transforms, conveys, and reproduces power in other forms, as light, as heat, as sound. Electricity transforms the whirl of a fly wheel into light, translates silent chemical action into speech and music. These things may seem the dry technics of science—they are the key notes of modern progress, the tools wherewith an Edison is transforming the modern world.

When Edison was a child the telegraph was in practical operation and the steam railroads were rapidly spreading over the country. As a newsboy selling papers on a train he used the telegraph to increase the sale of his papers. To become a telegraph operator was his youthful ambition and the meager pay of a wandering operator drifting from office to office was his only means of support. These things are interesting as

showing the condition of this great tool of the telegraph when it was first placed in his hands and as throwing a side light upon the young Edison's character. The telegraph, at that time, was in its primitive form very much as Morse made it. Battery, line, key, and sounder formed practically the entire plant. To become an operator demanded only a few weeks' practice and the actual work in an office did not require any special education or much brains. As a natural result operators, as a class, were men of limited education and narrow aims. To such men, intent more on wages than progress, Edison seemed eccentric, and not being able to understand him they in their narrow way called him a lunatic and visionary.

To Edison telegraphy was but a cane to help him along his road to universal knowledge. He appears to have cared nothing for the meaner joys and narrow aims of his companions of the key. His one spur was an all devouring thirst for knowledge. It might well be called universal, for the boy set out to read through a great library and actually did read by the foot along its shelves. He seemed to find delight in "the uncommon short stories" of a dictionary of science. Nor was it books alone he read in a kind of passion for knowledge. He read the wider book of nature and actually, as a newsboy on a train, became a chemist—till his experiments set fire to the car, when young experimenter, retorts, and all were thrown out upon the track. The picture of the young man wandering about the country, working when he must in order to live, studying, observing, thinking, poor to the pathetic stage, because he would rather learn than earn, should stand beside that of the young Franklin in Philadelphia with his rolls, beside that of Washington the surveyor, Lincoln with his pine knot and book—an inspiration to the young people of this country. It is not all of life to earn—it is life made magnificent to learn, without earning.

The opportunity came at last, as it always does, and almost in a day he was recognized as a great inventor—a master mind in telegraphy. Almost in a day the poor operator was a rich man. Here came the great test of character. Would prosperity make or break? Commonly the successful inventor is eaten up of his own conceit. He is so absorbed in the contemplation of his own work that he forgets to work any more. Edison's improve-

ments in telegraphy were the first great manifestations of his peculiar genius and, at the same time, they were not of immediate benefit to the general public. They were absorbed by the company that acquired them and while they were of benefit to the company the actual benefit to the people has been only indirect and not at all commensurate with their value. For this reason these earlier inventions did not attract the world-wide attention given to the later discoveries.

The effect of this sudden success upon the man is instructive. It might be thought that he would rest on his fame and fortune or, at least, save his money for himself and family. This was the last thing that appears to have entered his mind. Increased means meant only increased power to learn and invent. At the same time must be recognized a peculiar trait in the man's character. He appears now to measure the value of his work by its commercial value, not because he wants money as money, but because money is a standard of value that can be understood of all men. Money he demands for his work because it proves the value of the work and because with more money he can do more work. From the first Edison seems to have been a business man, a man of commercial affairs in the best sense, a student and merchant combined. Success could not break such a character—it made it, developed it, and brought it to the highest efficiency. Edison is to-day an able and successful business man, a workman of enormous mental and physical endurance, a profoundly learned man still fired with all the enthusiasm of the young learner.

Edison is to-day the foremost workman in the world, able to work more hours on a stretch than almost any man living, a rich man working at bench and desk, a mechanic in the most splendid workshop ever erected for a private individual, a student, owner of a splendid library. A man with every social allurements waiting at his door jealous of even the hours given to sleep. A man with everything who wants only to learn and know. A millionaire who takes a milk train at two o'clock in the morning in order to gain time in going from one of his workshops to another. A man who prints on his office door "Mr. Edison is at work and cannot be seen by visitors." At work. That is the key to the man's character—at work for money because money is the key to more knowledge.

It is difficult to estimate justly the effect of Edison's life upon our time. It is plain that his example is going to have a very great effect upon the young people of this and every other country for a very long time. What that effect will be cannot be fairly measured at present for want of perspective.

At first, he appears to have been regarded as something supernatural. He was called the Wizard of Menlo Park. This, in turn, suggested the sleight-of-hand of the "magician" of the stage. Fortunately, both these views quickly passed away and he came to be regarded as the master workman in the new "art of inventing." This has now given place to a far juster estimate that regards him as a straightforward, enterprising business man who is also a man of science—a combined manufacturer, scholar, scientist, workman, mechanic, electrician, and inventor, a student who means business, a man of business in search of knowledge, a very human man who knows what he wants and gets it. What he wants is the inspiration of this closing century. It is all very modern, intensely American. Edison could not have lived in any other times, he could not have accomplished what he has in any other country.

He is the typical American of to-day. In some respects he is the American of the future. It will be well for the country if the coming generations emulate his love of knowledge, copy his steadfast pursuit of one aim, his exhaustless patience, his enormous capacity for work. It will do no young man or woman harm to study Edison as a business man. We have had our banker-poet and our florist-historian. In Edison we have our business-student or workman-scientist.

The effect of Edison's work upon the commercial and social progress of these times has been very great, how great it will ultimately be it is impossible to say. Selecting the electric light as the most commercially important of all his inventions it may be of interest briefly to examine its history.

The announcement of the discovery of a method of subdividing the electric current so that a number of lights could be made to glow along one circuit from a common source of power almost precipitated a panic. It would unsettle values, make coal, oil, and gas fields valueless, ruin gas companies and throw thousands of men out of employment and reduce an enormous invested capital to a mere nominal value. The new light was not per-

fect and then came a long delay in which the then "wizard" seemed to many minds to be promising more than ever could be fulfilled. Perhaps it was important that there was this delay. It brought people to a right understanding of the actual effect of the new light upon business and society. Even now the electric light is just entering upon its commercial stage. Universal as it seems it is really only just beginning to occupy the field it may yet fill. It is only now that we are enabled to see its effect upon other industries.

Gas making has for a long time been one of the most conservative of all industries. As an industry it apparently feared no competition, wished for no improvements, and cared for nothing beyond dividends. The electric light has now forced this sluggish business to bestir itself, to consider improvements, and to find new markets. It is safe to say that it is undergoing a radical change that cannot fail to be of great social benefit and at the same time it is actually increasing its output and widening its markets. We can see in New York to-day two remarkable things side by side, an enormous increase in the number of electric lights replacing gas lamps in every direction, and the erection of one of the largest gas holders in the world. The gas lamps diminish and the demand for gas increases. More gas is sold because it is being applied to its proper and what should be its only use—heating and cooking.

As a light, the electric is so superior to the gas lamp that one is hardly to be considered beside the other, so one fades and must fade before the other. Gas as a fuel in a crowded tenement lodging city is the ideal fuel and it is not surprising that the demand for gas increases so rapidly. It prevents the teaming of coal into the streets, it keeps a rough, dirty matter out of our homes, it saves labor and prevents dust, keeps the atmosphere clear and reduces the daily horror of the city ash cart. We hardly notice these things as yet, but they are destined to change very greatly the character of our homes, our streets, and cities and even change the shapes of our houses, and completely alter the aspect of our streets. We shall soon begin to build a new kind of city, electric lighted, gas warmed, smokeless, clear, free from dust and more beautiful than our late "Dream City by the Lake." What that "Summer City" was all cities may be—clean, brilliant, comfortable, and beautiful. These are but suggestions

and hints of the changes we are passing through to-day under the influence of Edison's inventions.

Industrially the invention of the electric light has created an entirely new business. "Electrician and locksmith" is a sign on every block in the new districts of New York—an ancient hand craft taking on a new handicraft. Millions of capital have found new employment. The manufacture of steam engines has been immensely increased. Whole new trades and manufactures have been created and tens of thousands of men have found new employment in new trades. The manufacture of gas and gas heating and cooking appliances has given increased employment to thousands of men and released others from ill-paid and disagreeable work. Of a necessity values have for a time been unsettled and many people have been thrown out of work, but these changes have been made with comparative ease and for one man whose work has been taken away another and perhaps two more have found work. Nor is the merely commercial aspect of the electric light alone to be considered. The architect, the decorator, the scenic artist, and the painter have accepted the electric light with enthusiasm and we are only just beginning to grasp the artistic possibilities of the incandescent light. Not alone will our homes and our streets be lighter, safer, and cleaner in the future, but will take on a new beauty, suggesting the "Court of Honor" at night.

In a wider way electricity is rapidly changing the shape and appearance of our cities

and towns. Streets will be wider and cleaner, horses will largely disappear, and houses will be more isolated and be homes instead of tenements. Edison's name will also be remembered in the fields of electrical transportation as the great electrician who has inspired so many able men in other fields of labor.

Perhaps the most striking invention of Edison is the phonograph. It appeals powerfully to the imagination and while it is in every respect a remarkable invention, still, its effect upon business and social life has been very slight and it will probably never equal in commercial value some of Mr. Edison's other inventions. Within the past few years, Mr. Edison appears to have retired, in a sense, from public attention. The man is too busy. He is at work. We can well afford to wait and see what may come forth from the great workshop. There are indications that it will be something affecting the cheap production of iron and it will probably be of very great commercial value. Edison is a man in the full vigor of his matured powers. It is impossible to say what he may or may not do. One thing seems clear—he will continue to work. And herein is the magnificent inspiration of his life. His life stands for work—for exhaustless study of the world, for the wresting of new knowledge from nature—that men and women may be more comfortable, better housed, better able to live, that burdens be loosened and the struggle for existence be made easier. These be material things—the mental help, the moral uplift are found in the example of the man himself.

## THE WORKINGMEN'S COLONIES OF GERMANY.

BY EMILY M. BURBANK.

**I**N one of the northern parishes of Berlin, away from the *cafés*, from the busy streets and shops, there lives a lonely and desolate colony of men.

It is strange how little is known of the workings of this home apart, even by the mass of the inhabitants in the great city so near at hand, where the tide of life in its gayest, brightest forms is surging high.

This colony and its inmates drew me from my comfortable moorings among the "other half" one snowy day of the past winter, not reluctantly, but eager to find out in person

what it might have to reveal of interest to people possessed of "good will toward men," as well as to those especially concerned with the sociological questions of the day.

The property now the site of this colony, and much of the neighborhood, was many years ago a large farm, known as the Wedding Kolonie, at that time populated by foreigners, imported to work the soil; but everything of a rural character has long since disappeared, and in the place of well-kept fields and gardens, one sees the inevitable row after row of stuccoed houses, up to, and



on beyond the colony, as far as the eye can reach.

In spite of the fact that this quarter is one of those usually designated in cities as "congested districts," as far as the eye can judge all is neat and orderly. Even the beggars and loafers, who usually crowd corresponding streets in New York and other large cities, are nowhere to be seen. In this respect, I think, Berlin is remarkable; the miserable among the lower classes are either kept out of view by the diligent oversight of others, or see to it themselves that they are not about the public thoroughfares.

I passed through the arched entrance, returning as I went, the friendly *Guten Tag* of the half frozen old guard and found myself in the Berlin Arbeiter Kolonie.

This institution is one of the several colonies which up to the present time occupy a unique position among the charities of the world; the first one was founded by Pastor von Badelschwing, at Williamsdorf, near Bielefeld in the Prussian province of Westphalia, with the hope that it might become a preventive of vagrancy, and was based on the principle of "work and not alms."

The idea in general, if not in detail, embodied in this Arbeiter Kolonie scheme has been put in practice elsewhere, and by others, notably by Count Rumford, that interesting American officer of Revolutionary distinction, who worked so much good among the beggars and "out-of-works" in Bavaria, particularly Munich. Another who undertook to accomplish a similar work among the poor and discontented laborers was the Irish landlord, Mr. John Scott Vandeleur of Ralchine, County Clare, and his fellow-worker, Mr. Craig.

Each enterprise proved a success as far as it went, but the plan of having these labor colonies stationed at comparatively short distances from each other throughout the country, and supplemented by the "home" colony, seems to have been attempted in Germany alone. Many of the same principles are embodied in General Booth's recent undertaking in establishing his "City," "Farm," and "Over the Sea" colonies.

His "City" and "Farm" colonies correspond to the Labor Colonies of Germany, and his "Over the Sea" project to a tract of land near Bremerhaven, where a man who has shown himself to be unusually industrious

and capable of maintaining a home of his own, can claim a piece of land, with a small house on it, and begin life anew.

The German colonies are, as far as is possible, self-supporting, and make no restrictions as to class, religion, or character. From the unfortunate nobleman to the discharged prisoner all are welcome to take advantage of these retreats.

After the colonies began to increase in numbers, it was thought best to appoint a committee to have the direction of the whole system, in order that all might be conducted on the same general principles, with regard to admissions, rules for the government of inmates, and dismissals.

The most simple trades are carried on by the colonists, such as book binding, box making, braiding straw mats, the making of leather heels for cheap shoes and straw covers for bottles. The chief object in view in making the choice is, that the labor in the colonies shall conflict as little as possible with that outside.

In view of this same principle, the scale of pay is kept lower than the daily wages in the same locality, for were it otherwise, the colonies would be overrun with those well able to work elsewhere. It is expected that when a man enters he will stay at least four weeks; he is immediately entered in some one of the trades and paid for his work at the rate of six marks a week. After he has mastered the details of his new occupation to a degree, he receives pay according to what he accomplishes.

Four months is the average time of residence allotted to each man, but the rule is not strictly adhered to.

Dismissal is the only form of punishment employed, and, that it may be effectual, it is understood that when a man has been dismissed from one colony, he shall not be accepted by another, without the permission of the one from which he was expelled. This rule can easily be enforced in Germany, owing to the law which requires every workingman to have a book (*Arbeiter Buch*) in which a record of his name, age, position, occupation, etc., is kept. This he is obliged to carry with him, and have signed from time to time by his employers.

In order that the helping hand may prove a lasting blessing, it is the special aim of the colonies to secure the permanent moral elevation of the colonists, and also, as far as

is possible, to find employment for the men on leaving.

The history of the Berlin colony is particularly interesting; it was started by some young men in a small hall where they were wont to collect, on Sundays, as many idle, but honest workmen as could be induced to come. They were furnished with a good substantial meal, together with a religious service, but very soon discontented murmurings were heard among them, and it became evident that, although the dinner was welcome, work was what they wanted, work and not charity. Consequently a small work shop was started in connection with the hall, which proved such a success that applicants were turned away for want of room to accommodate them.

How to provide for the others was then the question, and as the Labor Colonies in other parts of Germany were coming into notice and favor, the idea was adopted for Berlin, and in April, 1883, the present site of the colony was bought for 72,000 marks, a piece of ground covering three acres. Some of the buildings were already on the property, others have since been erected; they number seven, including the church, where services are held every Sunday for the colonists. This little church is of special interest because built and decorated by the colonists themselves. Even the organ is the homely handiwork of one gifted in that line, and has about it a quaint pathetic look, quite in keeping with the character of the place.

At first the growth of the colony was slow, one great difficulty being to find enough suitable work to keep the colonists busy. By suitable is meant that of which they either have, or can easily obtain, some knowledge. When the necessary utensils and skilled labor are lacking, it is, of course, impossible to turn out good work, and the failure to do so naturally damages the entire enterprise. An instance of this kind occurred in the Berlin colony a short time ago, and was detailed to me by the *Hausvater*, or overseer.

They had received a large order of book binding from a city firm, which was joyfully received and promptly executed, but on the delivery of the books it was found that a page was missing from each one of them. A sad state of affairs truly, and one that involved the whole colony in considerable expense, and will naturally prevent further orders from the booksellers in question.

In 1884 a new overseer was appointed, under whose care things improved, and from the 16th of April till September of that year, forty-five colonists were provided for. In December another inspector was appointed, and the colony began to make rapid strides. Between 1884 and 1886 five hundred colonists were enrolled, and the records kept at the time show that the average stay of each colonist was forty-six days.

In 1885 there were but thirty-eight beds in the dormitory, but later in the same year sixty-two were added to meet the ever increasing demand for shelter and work. In 1885 a building formerly used as a dance house of low order was purchased, and sixty more beds were put up in it; at present there are two hundred beds in the institution, and all of them sure to be occupied during the winter months.

In summer naturally there is plenty of room to spare, for then a considerable number of the wandering classes prefer to go tramping.

Who are these colonists?

This was one of my first queries at the colony, and in looking over some reports kindly given me by the *Hausvater* I was surprised at the number of trades and professions represented. From 1883 to 1886, fully one third came from the artisan class:

Seventeen per cent common laborers  
fourteen per cent clerks,  
five per cent book-keepers,  
two per cent servants,  
one per cent engineers,  
one per cent artists,  
eight tenths of one per cent civil service officers,  
seven tenths of one per cent soldiers.

The remainder came from all classes.

Of the above mentioned, five hundred and twenty-one were evangelical in their religion, sixty-nine Catholic, and five Jews.

That the poor laborer should turn to the colony was natural enough, but that doctors of philosophy and artists should seek its shelter seemed at the same time strange and hard. I say hard, for a man of refined feelings, innate or cultivated, must naturally recoil from immediate contact with such characters as are often found in these colonies.

A young artist impressed me particularly. I could imagine how he sat at his easel, day after day, hoping against experience that his

pictures might sell, till one day, when the leaden clouds hung heavier than usual over Berlin, utterly defeated, he turned his unfinished picture to the wall, and even pride deserting him, found his way to the colony.

I was so deeply interested in the various types of men, that I turned to the manager, as we stood in one of the work rooms, and asked if he could tell me anything about the men around us—where they had come from, and what they had done before becoming colonists.

"Yes," he answered, "I know who some of them are; you see that man fastening bristles into a brush?"

I followed the direction indicated by the jerk of his head, and saw, seated by a small work-table, a delicate looking young fellow, with fair hair, pale face, and drawn features.

"He is a nobleman, and belongs to one of the oldest families in Germany, but he squandered his money as soon as he got possession of it, and then was too lazy to support himself in a respectable way. He tried several things in Africa and South America, but somehow he never got on, and so he is here with us; *here* he has to work. The family are not poor, but they refuse to encourage his profligacy. One of his brothers-in-law is a captain in the German Army."

In the same room were two clergymen, hard at work with the rest, and I naturally felt curious to know how they happened to be there. One, a Hungarian, according to his own story, had been falsely accused of insanity by his parishioners, and locked up in the madhouse. However the case may have been, either from lack of brains or energy or faith in himself, the old man appeared to be unable to get on in the world, and was here at the colony for the third time. The other clergyman, well on in years, was addicted to drink, and was caught one day taking something from his bottle just before going into the pulpit. The consequence was he was turned out of his position, and with no money and no character sought refuge in the colony.

As we strolled about, the manager told me the story of a young lieutenant who presented his papers and applied for admission one day in 1892. In spite of his earnestness in seeking admission, the manager's questioning as to why he wished to be taken in, met with no very hearty replies,—a mystery

seemed to hang over him. However, he was so insistent, even after the rules of the institution were explained to him, that he was accepted, and put in the brush factory. Before long, the overseer complained of his inability to do what was required of him and he was taken into the office and put at the books. In that position he became invaluable, and was intrusted with various commissions for the colony, in the way of buying, etc. In everything he showed such economy and good judgment, that it was with real regret that the manager heard him announce his intention of leaving.

He then explained that he had been a landowner, and well off, but that he had got into bad habits and lost everything. He finally grew so desperate, that he left wife and all that was, or should have been, dear to him, to hide himself here among the other unfortunates, away from the world and its cold sympathy. Since his residence in the colony, he had regained his faith in man, for he had proved to himself that some still lived who would help a fallen brother.

Having no money of his own, he borrowed twenty marks of a colonist and started out, determined to earn something. Sure enough, he returned the next day with an additional ten marks, and before long, by his courage and perseverance, had paid off his debt, and with a fair prospect of success returned to his wife. His new life was entirely the result of kindness shown him in an hour of hopelessness.

In contrast to this story was that of a young poet of good family and endowed with fine talents, but the victim of drink. He had sunk so low that even his old companions of the *cafés* deserted him, and one day he too knocked at the colony door. Like the other, he proved unfit for the work required of him, and was given a place in the office, and allowed to write his poems, which he sold from time to time. The weeks went by, and his reformation seemed so unmistakable, that when he called for a "ticket of leave" to go into the city, it was readily granted. His trip was a disastrous one however, for the sight of his old haunts roused his passion for drink, and, too weak to resist, he gave himself up to a day of reckless dissipation. He managed to find his way back to the colony at night, and was taken in for another trial, but his fall had unmanned him, and he finally gave so much trouble that he was

turned out. My impression is that he killed himself.

Cleanliness and order are conspicuous on all sides, even in the workshops. In the first room that we entered, the colonists were making paper bags. About twenty men and boys were seated at tables, each one with a pile of brown paper before him, and a pot of paste. There they work day after day, folding, pasting, and tying up the bags into bales, which are weighed, and each bale labeled with the maker's name. For this work they are paid at the rate of from two to four marks a hundredweight; little indeed, when we learn that it often takes them a week to make the required number. It is the most tedious variety of work, and for that reason is usually given to young boys.

The broom and brush factory was more interesting; there every variety and size of broom are made, from those used for cleaning the streets, down to the small brushes employed in dishwashing and bottle cleaning.

In the box factory were various sorts of carpentering, and here the men seemed to accept their lot with more grace. One great brawny fellow went at his work with an unusual amount of spirit, but he had a wicked gleam in his eye that in spite of his gay *Guten Tag* would have warned me to hold on to my watch had I chanced upon him in an out-of-the-way street.

The old men, for the most part, were kept busy making straw covers for bottles. As we passed the barn, I stopped to speak with some who were sawing wood, and with a sad shake of the head, the manager told me what difficulty he had had to obtain the job for them, owing to the scarcity of the article: "As it is, you see they will be on my hands, idle again, in a week."

I asked if the men were ever allowed to work outside of the colony, returning for board and lodging, and he said that such a scheme had been attempted but with no success; it was, as a rule, unsatisfactory to the employer, and offered to the men an opportunity to run away. To prevent this "running away," the porter is directed to interview all who pass in or out of the one entrance.

Of late, bands of men have been sent into the Tegeler Forest to grub out the roots of trees, but they object to it strongly, for it is hard work, and the guards sent with them see that there is no shirking among them.

In the basement of the main building was the wash-room, where the men repair every morning, before going to work. Everything about it was neat and complete, even to the little heaps of sawdust kept under the faucets to prevent any stray drops of water from spotting the brightly polished zinc lining of the basins.

In a room beyond, I discovered an immense furnace looking like a hogshead placed on its side, used for baking the clothes of the men, when they first enter the colony, in order to kill the possible vermin.

The floor above was devoted to the reading and dining rooms.

While we stood in the former, looking at the scanty library of books on rough wooden shelves, and wondering what sort of reading was furnished these men, a number of them entered, and ranged themselves about their leader for choir practice. As I walked homeward some hours later, I felt that the wonderful sweetness and depth of those voices had really impressed me with the character of the place more than any amount of words could have done. The leader, if I understood correctly, was a musician by profession, and the men, ten or twelve in number, were of different ages and different degrees of intelligence, yet a certain fellowship prevailed among them, evidently based on their common love of song. There was real harmony in the blending of their voices, and they rendered both hymns and lighter music with fine effect.

There was so much good material that had failed of its use, and why? We do not perhaps realize the evil wrought by the lack of ambition, but thousands are born without it, and thousands more have it crushed out of them by their environment or misfortune. The world owes the victims of circumstance another trial and one that shall lend the hope of human brotherhood to their lives.

We entered the dining room a few minutes before the twelve o'clock meal was served. So I had an opportunity to look about me and ask questions before the men appeared.

There were two adjoining rooms, with rows of plain wooden tables down both sides, where no tablecloths were to be seen, except on the one occupied by the officers. Presently, great bowls of hot soup were brought in and put at each place, together with a large thick slice of brown bread, and this constituted the noon-day meal.



The rising bell sounds at five o'clock every morning, after which the men wash, dress, make their beds, and report at the office. At six, another bell calls them to a breakfast of soup and bread; a hymn and prayer follow, and then one of the men reads a report of the work of the preceding day, and announces special appointments for special work for the day before them.

At nine comes a second breakfast—this time of coffee and bread, with butter or lard. Between the twelve o'clock meal and one o'clock, they are free to do as they choose, and in winter they usually repair to the reading room, but in summer the green court, with its benches and tables, attracts them out of doors, and they pass a sociable half hour under the trees, with their newspapers, books, and games, or chatting over their pipes. Every afternoon at four, they are called to some light refreshment, and at six the day's work is over, and the evening meal served, consisting of soup and bread again.

On Saturdays, work stops at five, to give the men time to repair their clothes or make such purchases as are necessary at the colony warehouse on the grounds.

On Sundays there is no work except what is necessary, and those who have good clothes are allowed to go to one of the churches in the neighborhood, while those less fortunate attend the chapel on the grounds. At five o'clock in the afternoon, a prayer and song service is held, and afterwards tea and cake are passed. This is the time when the friends of the colonists are invited to join them, and to add to the sociability of the hour, a city missionary usually comes in for a talk with them.

Across the court is the hospital, where we found four or five disabled colonists—they were a sorry lot.

Sometimes the colonists are such wrecks when they apply for admission, that they are fit only for the hospital, and then again they may work on for some time before their constitutions, shattered by exposure and dissipation, give way. In many cases, the rest of mind and body, together with suitable food and good nursing, restores the poor creatures to their normal state of health, and doubtless oftener than we know this refuge turns their steps from a suicide's grave.

Although the colonies are based on a co-operative system, so far it has been impossible to make them self-supporting. Each year

private benevolence is sought to supplement the efforts of those in charge of the colonies, for the expenses are of necessity heavy. The manager of the Berlin colony told me that during his residence of six months a 50,000-mark mortgage had been contracted, and already 45,000 had been spent, and the aid of the Berlin authorities solicited.

In this colony, at least, the constant call for money to meet the expenditures is due to no waste or bad management; from the reports that reached me, it is evident that every pfennig is carefully looked after. In response to my question with regard to the amount paid in by the men, he informed me that it was impossible to depend on any fixed amount, because they often ran in debt, not earning enough each day to make it possible for them to keep from getting behind; they must earn six marks a week to get on at all.

Few of those who leave in debt ever return to pay it off, but two instances had occurred to the surprise and joy of the new manager, and one man actually made a part payment of *two marks*; he was a minister.

It is not in the province of this article to discuss whether or not the colony is a beneficial factor in an ideal social system. One must consider rather the present distress, and ask, Does this expedient alleviate social conditions that are far from the ideal state?

The main object of Pastor von Badelschwing when he lent his hand to the founding of the first of these colonies, was the hope to rid the country of vagrants; how nearly has his aim been accomplished?

To arrive at any conclusion whatever, it is necessary to look into the matter carefully, and see what is the average result of residence in the colony. What becomes of the men after they leave? Do they obtain work, or return to the old life? According to the statistics collected by Herr de Berthold between 1887-89 only about 2,465 out of 11,849 (the total number in all of the colonies at that time), or 20 per cent, obtained work, while 7,153 men, or 60 per cent, returned to their tramp life.

Not limiting the number of times a man may become a colonist has proved a great evil. Referring to Dr. Berthold again, we find that of 10,403 colonists, 4,117, or 39.5 per cent, were admitted more than once, 21 per cent more than twice, 10 per cent more than three times, 5 per cent four times, and so on.

The statistics show that a large percent of all colonists have been convicted of crime, and also that with the frequency of their visits, the number of convicted persons increases, as 82.2 per cent of those admitted for the second time were convicted persons, 82.8 per cent of those admitted for the third time, 85 per cent of those for the fourth, etc.

As for the regular tramp, he is not apt to get into the colony at all, for unfortunately, his frequent boast, that he can beg in five minutes what he could earn only by days of hard work in the "*Mumpitz*" or "*das heiliges Ding*," as he terms all charities of a religious character, is only too true.

A variety of tramp who does frequent the colonies is, in fact, the child of their creation, and is known as the "*Kolonie Bummler*." Originally, perhaps, he was an honest but unfortunate workman, and first went into the colony because no other way of existence seemed possible to him. Possibly he even flinched when some one suggested it to him, but in time that feeling wore off, and when for the second time the world went wrong with him and his affairs, it was with less distaste, and more of a longing, that he returned and asked to be housed.

When an attempt is made to compel the *Bummlers* to work at anything not to their taste, they run away.

Two other elements enter into the composition of the colonies.

There are some unscrupulous employers who, when work is slack, will turn their employees off, instead of sustaining the loss themselves, simply because they know that a colony is near by, and ready to help the needy.

Thus they overcrowd the colonies and levy an unnecessary tax on the class which needs them.

Young men, living in the country, often throw up steady work for which they receive fairly good wages, to try a city life, when if it were not for the knowledge of an ever ready "last resort," in the form of the colony, they would shrink from the untried hardships of a crowded town or city.

With these facts before us, it cannot be stated that the economical value of the colonies is as evident as the philanthropic.

That the colonies are a power for good in Germany is clear, from the frequent avowals of men who had given up all faith in the sympathy of man for man, and were about to let themselves sink below the struggling tide of humanity, when the colony, with its possibility of life, loomed in sight. That a considerable number of those who would otherwise be vagrants take advantage of the colonies, is evident from the records, which show that during the winter months, particularly, it is impossible to accommodate all.

It might be practical to establish labor bureaus, where both employers and laborers could apply, and in this way, those who refuse work would soon be spotted, while at the same time the demand and supply could be better adjusted. For it is found that while some men refuse to take positions when obtained for them, others capable of doing good work are not wanted on account of their having been colonists.

The bureau would seem to cover both points, and may be a way out for the Arbeiter Kolonie.

## WHAT MAKES A UNITARIAN?\*

BY PRESIDENT GEORGE L. CARY.

Of Meadville Theological School.

TO ask what it is to be a Unitarian is not the same thing as to seek for the etymology of the term "Unitarian," or to question under what circumstances the word was originally applied to a religious body; yet such inquiries, if not directly useful, have their interest. Unitarianism as a

distinctive faith embodied in an ecclesiastical organism dates from about the middle of the sixteenth century. The word "Unitarian" (or rather its Latin prototype, *Uniti* or *Unitarii*) appears first in the history of Hungary, as the designation of a body of men holding various forms of the Protestant faith, who had banded together for the purpose of demanding from the government pledges of religious freedom. It was because of this union for the promotion of their com-

\*This article belongs to a series on the various religious denominations begun in the July, 1893, number of THE CHAUTAQUAN. The denominations treated thus far are the Congregational, Methodist, Presbyterian, Baptist, Jewish, Lutheran, Episcopalian, and Catholic.

mon interests that they were called Unitarians, or *the united ones*. When at length success was achieved, it somehow happened (perhaps because of the superior numbers of those who recognized but one person in the Godhead, and the greater share which they had had in the bringing about of the happy result) that the Unitarian name clung to them alone, while all others were henceforth conveniently designated as *Trinitarii*, that is Triunitarians, or Trinitarians—believers in a triune God. Such is substantially the account given by Peter Bod, the historian of Transylvanian Unitarianism.

Poland is associated with Hungary and Transylvania in the early history of the Unitarian movement, and the published statement of faith of the Polish churches, now known as the Racovian Catechism, first issued in 1609, is the fullest presentation which has come down to us of the antitrinitarian doctrine of this period. From this it appears that the belief of the new sect, as was natural at the beginning, differed very little, upon some points, from the established tenets of the Protestant church at large. Its view of Sacred Scripture was substantially that of the more conservative churches of the present day, although in its interpretation results were often arrived at quite at variance with those now generally accepted by "orthodox" scholars.

This early European movement must not here be traced farther, since we are at present inquiring what now makes, not what once made, a Unitarian. The Racovian Catechism never had more than a local authority, although it did find its way into Great Britain, where, in the early part of this century, its Latin robe was laid aside for a native dress, in which more popular garb it probably had considerable influence in the molding of English Unitarian thought.

The Unitarian churches of this country have never had either creed or catechism put forth by authority; for, their polity being strictly congregational, a bond of union involving assent to any particular articles of faith could not be maintained without the sacrifice of their cherished independency. What makes a Unitarian can be determined, then, only by a wide induction from observed facts, including the utterances of those who are recognized as holding something like a representative position in the denomination. It is, of course, impossible that every shade

of Unitarianism should find recognition in such a presentation as is here attempted. The spirit of this article is intended to be descriptive and expository, and its statements can have only such weight of authority as may result from the presumed acquaintance of the writer with the facts of which he treats.

Most of the older Unitarian churches in this country and Great Britain were either once in fellowship with those denominations called, by way of contrast, Trinitarian, or else were offshoots from such churches. In New England alone there are now more than one hundred Unitarian societies which were among the "orthodox" churches of the seventeenth and eighteenth centuries (before American Unitarianism had its birth), in which number are included the Pilgrim church which came over in the *Mayflower*, and the King's Chapel church in Boston, which dates from 1686. A considerable number of the Unitarian churches of Great Britain were once either Baptist or Presbyterian. These facts—a few out of many of like tenor—may be considered sufficient for our present purpose.

Assuming without discussion the propriety of speaking of Unitarians as Christians, at least in the historical sense of the term, the question at once presents itself, "What kind of Christians?" and the reply comes frankly and quickly from Unitarians themselves, in the language of Paul, "After the way which they call heresy, so worship I the God of my fathers." But since heresy is a comprehensive name for all departures from established religious standards, and all minorities are heretics of one sort or another, it remains to be determined in what particular ways and on what grounds Unitarians are to be distinguished on the one hand from "evangelical" believers and on the other from those commonly accounted "unevangelical."

First of all, to be a Unitarian is to recognize the authority of reason in religion as in everything else. On the Unitarian banner are inscribed these words of Jesus, "Why even of yourselves judge ye not what is right?" and these of Paul, "Prove all things, hold fast that which is good." When an honored leader of Unitarian thought desired a fitting title for one of his theological works, nothing seemed so worthy of adoption as "Reason in Religion"; and the book

thus christened is on the way to becoming a Unitarian classic.

If it is asked, "Is there no place, then, for authority in religion?" the answer is, the same place which it rightfully occupies everywhere in human life and thought. An authority is anything which increases faith, not through an imperious compulsion but by the shedding of more light upon our darkness. It is of the very nature of faith that it cannot be compelled: it must be the outcome either of direct insight or of rational conviction. Even etymology suggests that an "authority" is simply one who "augments" belief, not commands it. That true faith is rational faith is, then, a fundamental Unitarian position.

It follows from the preceding postulate that the authority of the Bible is the authority of the truth which it contains. In Unitarian thought, the Bible is inspired just so far as it is to any one a source of inspiration. It is believed that, to one approaching it with no preconceived notions as to the nature and degree of its inspiration, it presents the phenomenon of a strictly human record of inspired words and deeds mingled with much that is in no way helpful to the building up of human character and the development of the religious life. Unitarians place neither the Old Testament Chronicles, nor the Song of Solomon, nor the Genealogies of Jesus, upon the same plane with the Sermon on the Mount.

With regard to the New Testament as a whole, it is coming to be more clearly seen by Unitarian as by other scholars that it is the first-fruits of Christian literature, a product of the early church, and not, as is so commonly supposed, the creative power of primitive Christianity. It follows from this conception, or rather this conception is derived from the observed fact, that different New Testament writers occupy different points of view and represent different stages in the development of Christian faith. This affords room for the recognition of many elements in the record which represent rather fleeting and unessential forms than the very kernel of Christian truth. In a word, apart from the early stock of common tradition each writer had his opinions, which might or might not exactly agree with those of others who came before or after him.

In all this, Unitarian thought does not stand alone, but simply gives an especially

hearty recognition to what it conceives to be the well-established results of modern investigation, as set forth in many works of the leading scholars of various denominations. Yet upon this point, as upon most others (and here the remark may be made once for all), individual Unitarians differ from one another, and many may be found who, as the result either of early training or of the exercise of their own mature and independent judgment, hold more nearly to the views still prevalent, though far from being universal, in the churches accounted "evangelical."

It would be contrary to the essential spirit of Unitarianism to question any man's right to form and hold, free from reproach, an opinion, however ill-founded it might seem to others to be, concerning any question pertaining either to fact or to doctrine. This remark, however, is not to be construed into an affirmation of indifference as to forms of faith, but only as declaring that Unitarianism recognizes diversity of opinion as inevitable among men who think for themselves.

Reason being, to the Unitarian, if not the sole source, the sole test, of truth, if it so happen that he finds in the Scriptures that which cannot be reconciled with the dictates of an enlightened reason or brought into harmony with the highest ethical standards, just to that extent is his faith independent of Scripture support. Very few if any Unitarians believe, for instance, in the existence of a personal devil, notwithstanding that some of the writers of the New Testament, as well as of the Old, appear to have done so. Few Unitarians, again, believe in the reality of demoniacal possession, although the New Testament repeatedly recognizes demoniacal influence as a cause of bodily and mental disease.

These are merely cited as obtrusive instances, chosen from a considerable number, of the way in which Unitarian thought seeks to clear Christianity of the errors which crept into it through the intellectual and moral limitations of its earliest advocates. Everybody acknowledges the fallibility of the Apostolic Fathers, who were removed only by a single generation, if so much, from the writers of the New Testament: Unitarians are unaware of the existence of any standard by which to discriminate between the ability of Justin Martyr and that of the unknown writer of the Epistle to the Hebrews to give an interpretation of Christian truth free from all admixture of human error.



If, because of its hospitality to varying forms of thought, the characteristic affirmations of Unitarianism are few in number, they are, nevertheless, far-reaching in their implications. The protest of the earlier Unitarians was against what they considered to be an irrational and unscriptural conception of the mode of existence of the Divine Being, namely, as being three persons in one. This merely numerical controversy, appealing only to the logical understanding, was not immediately fruitful of true religious advantage to either party, serving only as a storm for the partial clearing of the atmosphere. Unitarianism no longer concerns itself with this old form of the problem, but cherishes an idea of the Divine Unity into which the thought of number does not enter, excepting as the infinite must always be conceived as one. Striving to leave behind all limiting anthropomorphic notions of Deity, that Unitarian thought which is now coming to be in the ascendant interprets the doctrine of the Divine Omnipresence in terms free from the paradox which made God to be everywhere and yet virtually outside of the world which He had made, and affirms the true immanence of the Divine Being in all that is. No nook or corner of the universe without God, is the theistic doctrine which present-day Unitarianism conceives to be most in need of emphasis.

If everywhere, then God is within the soul, yes, within the body, of man, the life of his life. If this is an inevitable corollary of the doctrine of the Divine Immanence, then it is but a step farther to the conception of the godlikeness of ideal human nature, and to a realization that when the Psalmist, his imagination filled with the thought of the possibilities of man, exultantly exclaims, "Thou hast made him but little lower than God," he divines a truth which even the Christian ages have been slow to learn.

The essential rectitude of human nature, and not its innate total depravity, is looked upon by the Unitarian as a second corollary of the doctrine of the Divine Immanence. That in which God dwells is His temple, to use the suggestive scriptural image, and God's temple must be holy, which, when kept free from earthly defilements, the Apostle declares it to be. Unitarianism has ample room for the recognition of human shortcomings, which are recognized as but the stumblings of a child not yet come into full possession and control of its native powers, or as the wan-

derings of a prodigal son whom the father still loves and would save from the avoidable consequences of his own sin and folly, not as the willful disobedience of a heart naturally "at enmity with God." "Human nature not ruined but incomplete" is the form in which this belief has often found expression. "In Adam's fall we sinned all" is, to Unitarian thinking, a hypothesis not in harmony with the best results of modern scientific and philosophical thought, which points toward the necessary recognition of a steady progress in the human race instead of to a sudden degradation of a primal pair from a state of innocence to one of complete ruin, in which all their posterity are involved.

With the rejection of the story of the fall (which is looked upon as a crude early effort to account for the existence of evil in the world) disappears the necessity for the subsidiary hypothesis of an atonement through which some or all of the race may be freed from the inevitable consequences of Adam's sin. Unitarians, then, know of no atonement excepting the one spoken of in the New Testament—the at-one-ment of man with God, which is the direct result of obedience to the divine will. As to sin not "original," Unitarian theology offers no way of escape from its penalties, but teaches that as a man soweth, so shall he reap, that the moral law is its own sure avenger, and that no possible "scheme of salvation" can ever suffice to avert from the sinner the consequences of his evil deeds. The Unitarian doctrine of retribution is thus Draconian in the severity of its justice.

What then of the very common impression that Unitarianism emphasizes the love of God, leaving out of sight His sterner attribute of justice? Merely this, that there has been felt to be need of earnest protest against those forms of doctrine which have seemed to represent the Deity as first of all an unrelenting judge; and so the impression has been given that Unitarians care for no other expression of the divine nature and attributes than that which is the constant refrain of the Johannine writings, "God is love." Indulging in "the eternal hope" for all, and preaching a gospel of despair to none, Unitarianism is naturally optimistic, and so lays itself open to the suspicion of underrating the severity of the doom which is supposed to be impending over a large part of the human race. But salvation, which is safety, not from remote

and contingent penal suffering, but from the loss of that goodly paternal inheritance of which God has made us possible heirs here and now, is a prize whose loss needs not to be reinforced by any added penalty. A good character *is* salvation : depravity *is* perdition. Such may be considered, in brief, the prevalent Unitarian philosophy of sin and its consequences, which, as those who accept it conceive, is, because of the emphasis which it lays upon the certainty of retribution, the farthest possible from offering any immunity to evil-doers.

As against all those forms of denial which would limit God's manifestation of love toward His children, Unitarianism affirms the impossibility of the returning prodigal ever being refused a welcome to his Father's home: as against that moral flabbiness which places the Deity on a level with the weakly indulgent and inconsistent earthly parent, it sets up a standard of divine justice which so blends law and love that neither loses a particle of its redeeming power.

What place does such a theology leave for the mission of Christ? Certainly not the accustomed place, since it affirms the impossibility of any being, human or divine, bearing the penalty of another's sins. Not only has Unitarian thought, like all other, varied at different epochs of its history in its conception of the nature and mission of Jesus, but even at the present day there are many shades of opinion to which no single phrase can give adequate expression. It is, however, safe to say that modern Unitarians are not among those who, since the second century, have denied to Jesus a simply human nature, and that neither in reason nor in the earliest Christian Scriptures do they find any support for the opinion that Christ was God and man, in any sense implying duality of being. If any reader, however, is laboring under the impression, which seems to be widely prevalent, that to be a Unitarian is to think lightly of Jesus and his work, he is kindly invited to better familiarize himself with both American and foreign Unitarian literature.

Together with the more progressive elements in other denominations, Unitarians have, for the most part, advanced beyond the conception of "miracle" as something occurring in violation of natural law, and give to the word a new connotation less at variance both with Scripture and with the conclusions of modern science. Besides the

opinion that all the miracles recorded in the Bible are capable of explanation in accordance with known laws, the view is sometimes taken that these events are to be ascribed to the working of unknown laws which may or may not be hereafter discovered. In any case, conservative Unitarian theologians, agreeing in this with many not otherwise of their way of thinking, have for the most part ceased to look upon the gospel miracles as any evidence of the truth of Christianity, which they hold to be instead self-evidencing. Most Unitarians would be willing to be represented upon this point by a distinguished "orthodox" scholar of Great Britain, who says, "If the progress of science remove from the category of miracles events previously classified as such, it merely fulfills its proper function in so doing."

With regard to the celebration of the Christian sacraments there is a wide difference of usage among Unitarian churches. Some observe the usual forms, which others modify and some dispense with altogether. A very recent public utterance of Dr. Martineau, the English Nestor of the Unitarian faith, represents the general feeling of his American coreligionists with regard to the celebration of the Lord's Supper,—that the rite does "not mean a thanksgiving for the work of an atoning redeemer, but reverent love to one who showed in a living definition what should be our spirit and character," with the added significance of "self-dedication to the perfect life, and death to every form of meanness and evil."

In most of the older Unitarian churches the distinction between church and congregation is still retained, but not in those recently established: probably in none is church membership made a condition of sharing in the communion service. Baptism, when practiced, is of children as well as of adults, and is by the method of sprinkling, although the early Transylvanian Unitarians were strict immersionists and strongly objected to pedobaptism.

Unitarians are generally congregationalists in their form of church administration; but the churches of Hungary are in charge of a bishop, through whose offices it would be possible for Unitarian clergymen elsewhere to receive true episcopal ordination.

Most American Unitarian congregations are in fellowship with the "American Unitarian Association" and the "National Conference of Unitarian and other Christian

Churches"; but such relationship is not necessary to the legitimate wearing of the Unitarian name. The former body is strictly executive, and the latter advisory: there is no legislative or judicial authority vested in either organization. There are also a number of local conferences, all of which are strictly self-governing. Everywhere in the body, in fact, there is absolute freedom of action and belief, both for individual members and for the several congregations. The last article of

the Constitution of the National Conference is as follows:

"While we believe that the Preamble and Articles of our Constitution fairly represent the opinions of the majority of our churches, yet we wish distinctly to put on record our declaration that they are no authoritative test of Unitarianism, and are not intended to exclude from our fellowship any who, while differing from us in belief, are in general sympathy with our purposes and practical aims."

## A STUDY OF ANARCHISTS AND THEIR THEORIES IN EUROPE.

BY PAUL DESJARDINS.

Translated for "The Chautauquan" from the "Revue Bleue."

THE bomb which was recently exploded in the French Chamber of Deputies surprised no one who is in the habit of reflecting. It was expected. The outrages of the anarchists are not accidents. They are the symptoms of a disposition of mind which asserts itself methodically in this fashion.

Ever since Prince Kropotkine founded the paper called the *Revolte* at Geneva in 1880 and the *Droit Social* at Lyons in 1881, the anarchistic army has been rapidly increasing to great proportions. In it there have always been, behind a comparatively few agitators and malefactors, who denounced themselves by their actions, a great army of workingmen imbued with the same erroneous ideas. These workingmen are intelligent and of good character; and while turning in repugnance from crime, they nevertheless imbibe doctrines of which crime is the application. Their numbers are constantly increasing everywhere.

Meanwhile, the anarchistic idea while spreading has also been fortifying itself, gaining greater scope. The multiplication of periodicals, the exactness of correspondence in the manifestations made in different countries, and the progress in the construction of destructive weapons, all show that the movement is becoming solidified into a sect.

I do not make these remarks in order to excite fear; it is necessary to throw aside fear if we would judge rightly; it is necessary to react against the emotion of peril in order to be just, which is the only way in

which evil can be eliminated. I wish only to enforce this truth, that anarchy can never be overthrown by the prosecution and execution of its followers. The authors of the outrages may be discovered and punished, but all will not then be over. Neither will the danger have been averted nor the question fairly treated.

Let me be thoroughly understood; I do not protest against penal repression. The work of government and of judges is done for the sake of preserving society, such as it is, in the belief that absolute justice exacts from each one, in his place, that he shall acquit himself of the duties expected of him. To revolt against the judges under the pretext that they make the law to prevail is unreasonable. Active obedience to the laws, such as they are, is the first condition to be fulfilled by those whose aim is to make the laws better.

Meanwhile this work of the judges necessary as it is, is not sufficient. Not only is it inefficacious, since it knows no other way than to reduce to momentary powerlessness the elements of disorder, and cannot prevent them from ceaselessly reforming themselves, from lack of reaching the source whence they spring; but also, although called a work of justice, it is not exactly just. It throws all the weight of accusation upon the one who has committed an unlawful act, while in reality, he is not alone responsible. He is not the only author of his conscience. It is clear, for example, that in anarchistic outrages, there should be considered not only the crimes but also the error which justifies

the criminals in their own eyes; and in this error it is necessary to recognize, as one element, the fault of society, the fault of us all.

A serious reflection ought then to lead us to determine certain obligations the fulfillment of which by society can alone effectively combat in the germ that which we condemn as error and crime. We should carefully search this question, freeing ourselves from all passion and from all consideration for our personal interests.

In order to judge, with this needed equity, the spirit of the anarchists we must first denounce the means which they actually employ. This means is "propagation by force," that is to say, a series of violent acts, perhaps applications of a principle, perhaps simply measures of vengeance. Whatever value they may think to exist in the doctrine, or the aim of anarchy, there is no hesitation on this point: the means employed to advance it are utterly bad. No end can justify them. There can never exist any excuse which will transform hatred and violence into means of justice.

And that which is not good profits nothing. Even supposing that ideal anarchism is reasonable and right and that the future may hold some promise of its achievement, every bomb which is thrown retards its coming. It is apparently necessary that every reform should be for a long time on the way to victory. Reaction follows violent action.

There is thus an error in the choice of means, an error as regards conscience and a political error also.

In this terrible error has not contemporaneous society, of which we all form a part, to share the responsibility? We believe it has. Not only has science made known new means of destruction, but the justification of the act of destruction, of rendering violence, has been preached by example. In international policy we have seen populations conquered by force; in the relations of class to class, of individual to individual, the state of war appears as a law. Our world of iron makes through all of its organs apology for force. But a society which proclaims through its customs the hard maxim of "Live who can," incites brutal natures and exasperates them to respond, "Kill who can." Every action which manifests the adoration of material power speaks and teaches in this sense.

Let us be very careful then to-day not to count upon force alone in our combat with the evil of anarchism. This superstition of the efficaciousness of force, which is gaining ground, is justly one of the sources of the very evil.

But it is not necessary to spend more time in condemning violence. Let us proceed to the examination of the question of anarchism itself.

Having insinuated itself into the mind of man through his sentiment whether tender or ferocious, anarchy soon organizes itself there into a system. This system is constructed on a very simple plan. Let us consider this plan following in regular order its consecutive steps.

*First statement:* Happiness is a right belonging to man, and the very object of his existence.

*Second statement:* Man is naturally good and capable of happiness.

These two propositions cannot be demonstrated. They are felt by the heart, that is their only proof. "Is not man good," the anarchists reason, "or would he not be so if he could have his desire?" To judge, each one according to his own idea, that man is good by nature without effort on his part; to be eager for happiness; and to believe that because man is good he has the right to happiness, even carrying the idea so far as to feel indignant at all suffering as at an outrage; to be exasperated at the wickedness of others and to see in it the occasion of suffering, and, inversely, to trace all suffering to the wickedness of some one as its cause—all of these things form the germs, or, if one may so speak, the bacteria, of anarchism.

It is the plain duty of every individual at the present time to ask himself whether he has been guilty of sowing any of these germs in the social body.

It is most evident from the practice of the majority of people that they look upon suffering as an enemy, that they regard personal happiness as the great aim of life, and that since they think this happiness is to be found in things acquired, in possessions, they must also suppose that upon the removal of the obstacles which prevent their acquirement, every one would be happy and good. Let us see what conclusions the anarchists have drawn from such a conception of human life, the same conception which they embodied in their first two state-



ments. Here it is as expressed in their plan :

*Third statement:* Absolute individual liberty, or a power to do without reserve what one wishes, is the condition of happiness.

If man is good by nature and by nature also capable of happiness, this consequence seems to be well deduced. In an anarchic society, where no one would have to fear misery all would hasten to help one another, since self-interest, born of the constraint of laws, is no longer necessary. All would be equals and brothers. There would certainly be natural inequalities, they admit, but the stronger man would only feel the greater need of serving the others. He would scorn power. The development of the individual could be accomplished then without recourse to that despotism of the strong, social tyranny, and its concatenation of evils.

Such is the idea which anarchists hold of liberty. A false idea, assuredly, for no one is less free than he who having the power to do all that he wishes, does not know how to wish only for what his higher nature commands him; but, it is necessary to acknowledge it, that is a common and almost a general idea among all men. Our whole political system plainly testifies that the great number see in liberty not a duty and the condition of all progress, but a right, a pleasure.

In reality, political and civil liberty does not flatter our passions, it thwarts them nearly all, it imposes limits upon everybody, upon the power of magistrates, of private persons, of the masses. It exacts that a sufficient number of virtuous, dispassionate, incorruptible citizens, thoroughly understanding in what liberty consists, should make it their duty to defend liberty against both their own passion and the passions of others. Liberty lives then only by sacrifice. Note this truth. But when men, knowing it well and having taught it to others, refuse to practice it themselves, it is not surprising that thoughtless, suffering men, powerless to rise from the depths into which they have fallen, revolt with their whole nature against the teaching. They, as anarchists, even draw from it the following conclusion :

*Fourth statement:* All restraints, exterior or social, interior or moral, are fictitious and ought to be regarded as the cause of unhappiness and of wickedness.

"Man was born free, and everywhere he is

in bonds," said Rousseau, the precursor of Proudhon, of Bakounine, and of anarchy. From this fact, reason the anarchists, comes all the evil which infects men. Take away the laws, the state, all authority, and all will be well. Meanwhile, would there remain conscience, the law within? No, not even that. The recent science which reduces everything to phenomena, dissolves this last chain. Morality is as fictitious as law. Man, quite free, must feel himself restrained by nothing, not even to wish to be good since that is one form of the idea of authority, "a fatal product of religious education, that historic source of all unhappiness," wrote Bakounine.

Presented thus in its nudity this system at once discloses itself as absurd. To speak of the right to happiness or to life, of any right whatever, when one does not believe in law, is nonsense. The anarchist contradicts himself. A high resentment because justice is wounded in the person of others or in himself forms the spring of his action; but if his thought in developing finds no longer any satisfaction in the idea of justice and recognizes in it an illusion, he takes away from himself the principle in the name of which he might be able to arraign society which wounded him. If in addition, there is no such thing as conscience, he must, to be consistent, either bend his back, or be the stronger force. Finally, to imagine that science which is only a construction of the mind begins by denying mind, reducing it to material things incapable of knowing themselves, is to destroy even the suspicion that it is science. Thus that which is called materialism, and which has given rise to absolute anarchism, is nothing else than the thoughtlessness natural to infants.\*

To establish the truth that mind is always the most evident reality, and, far from being produced by matter, that it alone gives signification and value to material things; to make this fundamental truth a very familiar one in every school in the land and wherever there is opportunity for teaching, should be the aim of public thought. But the attitude of men who think is ambiguous; do they believe that the world of things which we see and touch is the only reality or not? No one can tell by observing them. They do not

\* That it is from materialistic and superficial books that anarchists receive their education is clearly evident by the testimony of Vaillant, the author of the attempt in the French Chamber of Deputies.

take the trouble to declare a truth which is elementary for them, neither do they manifest it in their acts. They are thus to a certain degree responsible for the error of ignorant men who make moral law an accidental product of the brain.

*Fifth statement:* The system of restraints, opposed to nature, has been organized by one class of men with a view to controlling and exploiting the rest; this entire class ought to be considered as alone responsible for the present false and bad state of things.

The statement previous to this one which attributes all suffering to the wrong doing of some one else, explains how this last idea is derived by the anarchists. They say that the fatal invention of law sprang from the malice of those who wished to profit from it. These villains are the rich, the capitalists. They invented legality as they did morality in order to guard their selfishness. They are, then, responsible for the evils introduced into humanity by the superstitions of conscience and of law. They are all alike equally guilty, for the evil, being perpetuated by the same protection which is accorded to the law, has permeated the whole of society. There are none innocent, not even the women and the children.

And the anarchists reason truly in saying that all members of society are in a measure accomplices in all injustice. But they have no right to exclude themselves from this society which they condemn. The evils which they suffer they have helped to create. It be vain for them to reply, that not being rich they are not criminal. The rich who enjoy and the poor who envy are equally rich *in mind*; the example of both teaches in the same sense and contributes to injustice. Under heavy overcoat or coarse blouse there beats the same human heart, sick from selfishness, and spreading the contagion.

Whence then comes the error which makes the anarchist forget that society includes himself, his wife, his child, his brothers, and makes him see in it, not its multitudes of people like himself, but a single abstract monstrous being, a target for hatred? Looking at the question, must we not all admit that we live as if sharing his belief; that by our practice we lend consistency to his thought? We recognize everywhere classes, parties, trades, institutions, and nowhere individual men, feeble, struggling, suffering. To organization is subordinated the welfare,

the liberty, of men. This is enterprise, we say; but it confuses feeble minds, excites them against all personified forms, and often leads them to violence.

*Sixth statement:* It is necessary and it is possible to establish immediately, by breaking with all the past, a perfectly good and happy state of things, not only by disposing the exploiters, as the socialists wish, but by annihilating all restraints.

Believing themselves outside of society and of history, the anarchists look upon themselves as the suitable instruments for establishing a work which has had no precedent, upon which there can rest no curse from the past. The reign of perfect justice is to come through their efforts. In order to secure humanity forever against a return of the evils of authority, it will be necessary to annihilate every maxim in the name of which one man could command others.

We may shrug our shoulders over this conclusion. Meanwhile, however, in order to have the right to condemn it, we must carefully examine the principles from which they have drawn it and make sure that we have had no part in the diffusion of so rank an error. Have we taught with sufficient clearness the idea that sudden progress, gained in an encounter with all the past by means of weapons which the past has forged, is absurd? Have we taught that the idea of a definite perfection, once reached, is contradictory because the lack of power to surpass it would be the supreme misery? Have we taught that to march steadily forward in our efforts at progress, without repose, without reaching a limit, is the destiny of man, the true grandeur of his life? We might ask the question if anarchy, which is advocated by those who demand the destruction of all law, is not also indirectly upheld by those who selfishly or thoughtlessly take for themselves all the benefits arising from law.

It may be thought that a long circuit has been made to arrive at last at the conclusion which would have been conceded at the beginning; that anarchy is socially impossible to be realized, that it is morally contradictory and absurd, that it is not a political opinion, but an abuse, a dangerous disease of the mind. But it will not be lost labor if it will lead men to ask themselves if they have been instrumental in any way in nourishing its spreading roots.

## WHAT MILLIONAIRES GIVE TO SCHOOLS.

BY THE REV. S. PARKES CADMAN.

GOETHE has said, "If a talent is to be speedily and happily developed the chief point is that a great deal of intellect and sound culture should be current in a nation."

The average American millionaire possesses far more "intellect and sound culture" than many unfriendly critics are disposed to give him credit for, and many of this class of wealthy men have shown their zeal for knowledge and love of refinement by their extensive aid to education. The tirades of abuse hurled by ardent demagogues against great fortunes are more often wrong than right. Their pathetic representation of intellect and virtue crushed beneath the huge foot of mammon is sometimes the product of the agitator's inner consciousness, and has no verification outside his heated imagination. It is a caricature, and not a portrait. Surely the possession of wealth, *per se*, is not a crime.

To call a man a millionaire is sometimes, and not seldom, an indirect tribute to his wisdom, industry, skill, and courage, and the lives of many capitalists, struggling upward, as they have done from obscure poverty to affluence, through circumstances not always favorable to their advance, are more pleasurable and instructive than the history of modern aristocracy in Europe, descended, as it is, from the brigandage of medievalism, and the amours of unclean kings.

The idle and the impecunious revel in the popular denunciations of the wealthy, and some multimillionaires are blameworthy for their grasping greed and the misuse of their wealth. But our financial magnates have a great part to play in the national progress, and in order that they may do it justice, they must have justice done to them. Their profound influence upon social life compels recognition from every thinking man. If for denunciation we can substitute the spirit of sympathy and instruction, I feel persuaded that present American wealth is the earnest and pledge of future American scholarship. To this end, as a worthy goal, every patriot should look ahead, that we who have led the world in methods of government, may

yet be its leaders in literature and the arts and sciences.

Again, the social phenomenon which is presented by the wide extent of individualistic holdings is too new for wise treatment. Let the reader contrast a typically great fortune of 1860 with a typically great fortune of 1894, and he will at once perceive the increased amount of the latter calculation. Its unparalleled increase puzzles the economic doctors, and while they differ in their advocacy of methods, the fortune-holders themselves are, in part, solving the knotty question as to what shall be done with their money.

Stocks and bonds are in process of transmutation. They will become evolutionized into the diplomas, statuary, canvases, and literature of the twentieth century. For wood given now, there shall be iron then; for iron, brass; for brass, gold,—a true survival of the fittest. Because this is true, these closing days of the nineteenth century will be of peculiar interest to the student of our history a hundred years hence. He will distinctly see what we dimly predict, namely,—the valid, nay! vital connection between the material wealth of this age, and the revival of learning in the new world during the oncoming century.

The ways and means for a national scholarship of the broadest proportions are being provided by our wealthier citizens. But their gifts are only a single manifestation of that enthusiasm for learning in this country which had its historical forerunner in the mighty movement led by Erasmus, Colet, and Sir Thomas More four hundred years ago.

The revival of learning, I have ventured to call it, and I repeat it to emphasize this fact, that nothing is more noticeable to the visitor to American shores whose perceptions are not blunted by custom, than the passionate desire for the best known, and the knowledge of the best everywhere prevalent here. Because of this spirit with its manifold expressions, the settlements of Cambridge, Paris, and Leipsic will yet be rivaled by Chicago and Palo Alto.

The specific object of this article is to enumerate the more distinguished gifts and the givers who have and are contributing to the certainty of this prospect. One may leave out of sight the state universities which are supported by public taxation, except so far as they have received private donations from wealthy men.

To-day Harvard University's income annually is equal to the average annual income of the fifty-four Methodist Episcopal (north) colleges of the United States, yet in all the seventeenth century Harvard received in donations of money only about \$40,000, and it was exceeded in wealth by the William and Mary College. During the time this country was a British dependency, Columbia College, Pennsylvania University, Brown University, and the College of New Jersey shared in the support given by Englishmen to William and Mary College.

In 1847, Abbott Lawrence gave \$50,000 to Harvard, and it was then said to be the largest amount ever given at one time during the lifetime of the donor to any public institution in America.

The Reconstruction period, so fitly commemorated at Chicago last year, is a marked epoch for college endowments. Between the years of 1860 and 1882 the colleges of this country gained in wealth an amount larger than their entire valuation in 1859. More than fifty millions were bestowed in these twenty-two years upon our educational establishments, and thirty-five millions of this amount were donated in the ten years between 1870-80.

Much of this great sum flowed from the sources of private gifts. Among the munificent benefactors of thirty years ago, Geo. Peabody ranks foremost. He gave \$25,000 to Danvers for educational purposes, and \$200,000 to found an institute of science in Baltimore. His various gifts to Harvard are not specifically enumerated. In 1867 the United States Congress awarded him a special vote of thanks for his many large bestowals upon deserving causes.

Johns Hopkins endowed with \$3,000,000 the university bearing his name. Mrs. Valeria G. Stone of Massachusetts distributed more than \$1,000,000 among various institutions of learning. Asa Packer founded Lehigh University, and Ezra Cornell the University at Ithaca, N. Y., which bears his name.

Ario Pardee endowed certain departments of Lafayette College, John C. Green gave liberally to Princeton, and Joseph E. Sheffield endowed the scientific school at Yale.

Large contributions and bequests were made by Samuel Willeston of Amherst, Mass., W. H. Vanderbilt of New York, Henry W. Towne of Philadelphia, Amasa Stone of Cleveland, George Q. Seney of New York, Nathaniel Thayer of Boston, and Alexander Agassiz.

The names of Matthew Vassar, Sophia Smith, and Henry F. Durant demand more than a passing mention. Each of these pioneers in the cause of higher education for women made their beliefs permanent by founding female colleges, and Henry W. Sage provided for special instruction for women in Cornell University.

But the ideas of generosity have widened with the process of the suns, and the last ten years have witnessed a far more liberal endowment of educational centers than the period just referred to. Mr. John D. Rockefeller's princely gifts to Chicago University have set all Europe and this country agog with expectation and wonderment, and these have been exceeded in value, if not in influence, by Leland Stanford's millions given to the Leland Stanford, Jr., University. Mr. Rockefeller's original offer of \$600,000 toward the resuscitation of the defunct Chicago University was made in 1886, and the total sum he chiefly, and others in lesser amounts, since bestowed is more than \$7,000,000. Mr. C. T. Yerkes gave \$500,000 for the observatory and telescope, Mr. Marshall Field gave the university lands, and another \$500,000 was bequeathed from the estate of William B. Ogden for the School of Science, the Reynolds estate adding \$250,000 more. Here then, and at Palo Alto also, is a university practically made to order. Time is demanded to mature its fruit to ripeness, but the working forces of an accurate scholarship of high attainments are already present, and President William Harper may live to see his famous institution eclipse many a hoary foundation the traditions of which cover many centuries.

The slow painful growth of the older colleges almost forbade the bare idea of such rapid development. But what has been largely accomplished at Johns Hopkins stands for repetition at Chicago, and the ample means, in money and brains, of the latter



school has secured a corps of more than four hundred professors and six hundred students.

Senator Stanford's gifts to Palo Alto amount to more than \$10,000,000. By the gigantic power of wealth wisely used he has created the Oxford or Yale of the West upon his fruit ranch. The quiet man of affairs has put all future civilization under bonds of obligation to him for this singularly noble achievement, the phenomenal gift of all giving.

Yet these foundations are great only because of their comparison with the past. Viewed in the light of future possibilities, both Chicago and Leland Stanford, Jr., Universities, are in their small and feeble day. The prospect before them is so comprehensive that it would be difficult to exaggerate its scope and influence.

Mr. James J. Hill, of St. Paul, has given \$1,000,000 for the erection of a Roman theological seminary beneath the superintendence of his friend Archbishop Ireland. Mr. J. S. Pillsbury presented the city of Minneapolis with \$150,000 for a science hall in its university. Mr. George A. Pillsbury gave another \$150,000 toward the Pillsbury Academy.

Mr. James Lick provided the observatory, with its mammoth telescope, situated at Mt. Hamilton (California) and named in honor of the donor.

Dr. Cogswell bestowed \$1,000,000 for the San Francisco Polytechnic School.

Miss Mary E. Garrett's check for \$350,000 was recently handed to the trustees of Johns Hopkins to complete the sum necessary to open to women the medical department of that university.

The Girard College at Philadelphia has been too long before the American public to need any special introduction here. It cost nearly \$2,000,000 to found this institution, of which the Quaker City and all of us are so properly proud, and each one of the 1,134 pupils it contained in 1886 was maintained and educated at an annual expenditure of \$312 per capita.

The Drexel Institute is the latest descendant of Girard, and perhaps it is the best and wisest of Philadelphia's many philanthropies.

The beloved name of George W. Childs is known and honored on both sides of the Atlantic because of his consistent generosity, and unique influence as a newspaper millionaire who gives, not only his means, but him-

F-Mar.

self and his best energies for the public welfare.

The various departments of Pennsylvania University owe a great deal of their existence and efficiency to prominent Philadelphians. Mr. Lenning, for example, gave \$750,000 to the scientific school, and the late Mr. George Pepper left more than \$1,000,000 to the schools and charities of the city.

The Western Reserve University has founded a medical college with \$250,000 given for that purpose by Mr. J. L. Wood of Cleveland, O. Wm. F. Clark followed with \$100,000 for the Women's College of the same institution, while Mr. Case, another Cleveland citizen, has perpetuated his name in the Case School of Applied Science, and the Case Library.

The Cincinnati University was the gift of Mr. McMicken, who bequeathed almost \$1,000,000 for its support.

Mr. Armour has given his Institute to Chicago, a worthy peer of the Pratt Institute in Brooklyn and the Cooper Union in New York. Mr. Armour's gift will have cost him about \$3,000,000 by the time it completes its founder's purpose.

Bishop Hurst's scheme for a national university at Washington is well under way. A donation of \$100,000 is just reported, and Mr. John E. Andrus, who has already made a name for liberality by his continual help to Wesleyan University, Conn., and many other worthy objects, is reappointed president of the board of trustees for this splendid educational project at the Capital.

It should be observed that the monetary estimate of these numberless endowments is only a partial one; the contagion of generosity has caused a leading offer, such as Mr. Rockefeller's to Chicago, to become the precursor of far greater sums. The timeliness, the healthy spirit, the sanity of view which has prompted such donations is even more admirable than their magnitude. Concerning the object for which they were so freely bestowed, nothing need be said. It is its own recommendation.

The libraries of this country form a nucleus around which the reader may group another series of prominent financial magnates and their beneficiaries. The total number of books in college libraries of this country is over 3,000,000 volumes. They began with John Harvard's modest bequest of three hundred volumes to his college, while Dean

Berkeley's gift of one thousand volumes to Yale in 1732 was termed by President Clapp "the finest collection of books which had ever been brought into America at one time."

One of the finest private endowments for a library was that made by James Logan, a friend of William Penn, in 1745. It is still in active operation in Philadelphia. The Astor Library of New York, was founded in 1848 by John Jacob Astor, who gave \$500,000 for the purpose. Washington Irving was the first president of its board of trustees. The gift of Mr. Enoch Pratt of over \$1,000,000 for library purposes in Baltimore has been followed by Walter L. Newberry's gift of \$2,000,000 to Chicago. Mortimer F. Reynolds gave \$600,000 to the Rochester Public Library. Mr. Carnegie has made good expositions of his gospel of wealth in this particular direction. I cannot enumerate the exact amount he has thus bestowed, but it is a vast one, and he has applied it with first-rate methods. As I write, Mr. Rockefeller's gift of \$50,000 to Chicago University library is reported, and Mr. Crerar should be mentioned together with Mr. Newberry for his assistance in the same city.

Up to 1876 private benefactions for public libraries amounting to \$15,000,000 had been reported, and it was estimated then that an equal amount had not been reported. Since that date as much more has been given. It is a modest assertion to say that more than \$150,000,000 has been given by individuals to the colleges, universities, and libraries of the United States within the last half century. The sums mentioned here amount to \$110,000,000, and they are but a partial estimate of the whole list of benefactions. Such figures deserve careful consideration.

Turning for a momentary glance at the position of art and the esthetic tastes of the masses, one is impressed with the deficiency of culture exhibited. Music in the United States is capable of immense development, which it has not yet received. There are centers where it finds a favored haunt, such as Cincinnati, which, perhaps with Milwaukee, has placed musical culture upon a firmer basis than any other city in the Union. Its German population is to be credited for that. Boston's music has exemplified the tendency of New England life toward religious harmony, and New York has shown its cosmopolitan sympathies in its musical societies.

Reuben Springer gave Cincinnati its Music Hall, its College of Music, and its schools of

practical art, Mr. Charles West gave \$300,000 to found the Art Museum of the same city, and Mr. Groesbeck also largely endowed a fund for securing popular renderings in the Burnett Woods Park.

The San Francisco Art Association and the art galleries of Sacramento have received endowments of more than \$1,000,000. Mr. James J. Hill, before mentioned, presented Minneapolis with a valuable collection of European masters worth \$50,000.

Mr. H. L. Higginson founded the Boston Symphony Orchestra, Mr. James E. Scripps of Detroit gave \$75,000 toward the Art Museum of that city. Mr. Edwin F. Searles has recently given \$1,000,000 to the San Francisco Art Association mentioned above. The city of Baltimore has received from Mr. W. T. Walters the Barye bronzes at Mount Vernon place, and there is a strong surmise that his picture gallery, the finest private collection in the country, will eventually become public property. The New York Metropolitan Museums of Art and Natural History are magnificent collections of which all Gothamites can well afford to be proud.

As a monument of the Fair, Mr. Marshall Field of Chicago has just bestowed \$1,000,000 for an art museum, and other gifts have followed in quick succession to support the movement. Those who declare the exposition left Chicago in a depleted state financially, will perhaps reconsider their statement.

The patronage given by the moneyed classes to every famous artist, their prodigal expenditure to procure the masterpieces of painting and sculpture, their sending of agents to every rare art center of the Old World, are one and all sources of contribution toward the consummate flower of our national life which, as I believe, has yet to bloom.

The list is an imperfect one, for the multiplicity and extent of these private bounties fairly bewilder the writer in making a selection. But enough evidence has been adduced to show how willingly some wealthy men have realized their obligations, how keenly they have discerned the real need of America's future, and how wisely they have endeavored to provide the lofty tastes and correct information which are so great safeguards for our democratic institutions. Moreover, it is an open question as to whether the more equal distribution of wealth would have afforded so large a proportion of that wealth for the objects in question. It seems that great fortunes are com-

pelled to work out under our economic conditions, a large measure of public welfare. They may be accumulated by illegitimate methods, and the owners certainly do not always prove faithful stewards, but the ultimate outcome is the public good.

The division of the European states renders this impossible. The leashes of the war dogs are there held by the Rothschilds and other financial celebrities. But Mr. Carnegie is not providing the munitions of conflict for Penn-

sylvania against New York, any more than Mr. Vanderbilt is doing the same for New York against Pennsylvania. Such a condition of affairs is a matter of daily observation in Europe, and of absolute impossibility in the United States. I am strongly of the opinion because of this and many other reasons that money in the United States is the servant, not only of one, but of many, and most of all, of educated generations yet unborn.

## THE PRINCIPLES AND PASTIMES OF THE FRENCH SALON.

BY IDA M. TARBELL.

### SECOND ARTICLE.

MUSIC never occupied a larger place in the entertainments of French salons than it does to-day. In many of them it forms a regular feature of the weekly gathering, the hour being announced and a program carried out faithfully. Singers from the opera, eminent amateurs, brilliant strangers, are all pressed into service. Guests are expected to listen. It is said of Mme. Aubernon, one of the most prominent of the salon leaders of the present day, that she used to keep a bell at hand with which to ring down those who insisted on talking during the music.

There are many salons, of course, which are devoted especially to music. Such have always existed in Paris. Mme. Roland in her day was an habituée of one where she says she heard all the distinguished musicians of the times.

Mme. de Genlis gave a weekly concert in her rooms in the Palais Royale when she was acting as governess of the young princes, at which Gluck was a constant performer. Madame herself was always conspicuous at these gatherings. She played the harp admirably—an uncommon thing in that day. Her success as a harpist was almost as great as it was in private theatricals. Before her marriage her mother had led her from one salon to another displaying her remarkable skill. As the family was poor and the rich society-leaders showered favors upon those who were able to assist in amusing their guests, there was policy as well as pride in the mother's indiscretion. Mme. de Genlis somewhere says that her

greatest ennui in being thus displayed was to be obliged to listen daily to compliments in which she was compared to David and her auditor to Saul.

An idea of the place music occupied is given in a picture in the Louvre at Paris, "The Salon of the Prince de Conti," by Ollivier. This salon was one of the best known of the century—one of the simplest in manners, the most brilliant in pastimes, the freest in hospitality. Many of the most interesting men and women of the day frequented it.

The picture shows admirably the habits, the amusements, the costumes, in short the physiognomy of a salon of the period. The open piano, the guitar, the music scattered about, the players ready to begin when the mood takes them or some one demands to be entertained, all indicate that we are looking into a company where music is a part of the daily life.

An interesting thing in the picture is that Mozart is a figure of the group—the boy at the piano. In his youth he passed some time in Paris and everywhere was fêted. Especially did the salons of the great open to him. It is a custom in these circles which seem sometimes impregnable to those who regard them from afar, to open widely to talent. It may be complained that this cordiality lasts only as long as the artist pleases. Undoubtedly that is true.

One pleasant feature of the musical entertainments is that often numbers are furnished by the courtesy of friends who wish to assist the hostess in her no easy task of arranging programs. An example of this is

found in the history of Mme. de Rochefort's salon. Miss Pitt had been expected from London on a certain evening, but illness prevented her presence. She wrote a charming letter—which of course was to be read to the guests—and sent in her place a famous singer to render an English air.

From the beginning the French salon has been philosophical and sensible in the question of dining. It does not recognize feasting as one of its objects but it realizes that people cannot be kept together and in good humor for a great length of time without refreshments and it arranges its entertainment accordingly. In all the history of the salon, in fact, there is scarcely one in which the dinner, the tea, the supper has not been more or less conspicuous. Mlle. de Lespinasse, it is true, offered nothing. She received daily from 5 to 9 and had always a houseful of distinguished people, but Mlle. de Lespinasse was an unusually brilliant hostess and she had as regular attendant, D'Alembert, the perpetual secretary of the French Academy, as well as a most distinguished philosopher; and in France, if one is ambitious for academic honors, the perpetual secretary is a man to know. Her hours were such, too, that visitors could come to her from a dinner with Mme. de Geoffrin and, for example, after leaving her have time to sup with Mme. de Deffrand.

In most salons there was each week a regular day for everybody on the visiting list and more private gatherings of invited guests for dinner or supper. Sometimes the supper was served without formal invitations to everybody who happened to be in the salon at the hour.

English teas were as popular in the eighteenth century in Paris as they are to-day. The picture of the salon of the Prince de Conti gives an idea of their informality and intimacy. The refreshments were placed on tables at one side of the room, servants were banished, the ladies cut the cake and made the tea, and everybody served himself as appetite dictated.

Frequently these informal suppers were really the results of much care, the ladies serving them in some fantastic style. It was the mode to copy the people and Mme. D'Epinay gives a pretty picture of a supper served in French *café* style, the refreshments given out over a counter, the guests being placed at small tables, and the ladies arrayed like the *bonnes* of the period.

Elaborate refreshments have never been popular, except with the very rich whose idea of hospitality is abundant feeding. The salon of the Duke of Choiseul was famous for its prodigal hospitality. It was open five nights of the week and supper was always served at 10 o'clock. The guests were simply counted at the hour and the covers laid—fifty, sixty, seventy, as the case might be.

The Prince de Conti was a princely entertainer but his hospitality never took the form of elaborate refreshments. His house was always open in Paris and there was no lack of entertainment, but the dining was simple. At his country place where the guests were legion and every lady had her own carriage, her own suite of rooms in which if she wished she could have served a dinner for intimate friends and where nobody was expected to appear until evening unless he wished to, the table was simply the plain and bountiful one of a country gentleman.

The traditions hold good to-day. There are houses where the dinners are famous and frequent, but more whose renown depends upon the *habitués*, the talk, the music, the manners. On the regular reception day the manner of serving refreshments varies. Sometimes it is tea, coffee, chocolate, or wines served to every guest; sometimes a corner table to which guests are invited to go and help themselves.

Usually in addition to the regular day is a weekly dinner or reception for more favored guests: thus, Mme. Alphonse Daudet receives every Wednesday and on Thursday evenings gives a reception. The habit which prevailed in many last century salons of being at home every day is not often copied now though the Duchess de Luynes, the wife of the intimate friend of the Duke of Orleans, is at home every day and gives a dinner almost every day. Madame Dieulafoy, the famous explorer and savant, is at home every day after 5 o'clock. The Princess Mathilde receives now only every two weeks but her dinners for her intimate friends are frequent. In short each does as she pleases, or as her purse and strength permit.

The manners in the salons are usually most informal. Guests enter unannounced and often the hostess does not rise to greet them. They make their way to her, she giving them her hand, exchanging a few



words and pointing to a seat if the company happens to be seated or letting them circulate and find their friends if people are standing. This freedom has always characterized the French salon and is a decided relief to the military precision which regulates the entry, maneuvers, and exit from too many English drawing rooms. Indeed formality in a hostess is always quoted to show that she is formidably polite. It is recorded of the Duchess de Gramont, as a peculiar fact, that when any one entered her salon she always rose to greet him, entered into conversation, and remained standing until the subject was finished.

One never hurries in a French salon unless absolutely obliged to. The visit is not an artificial formality which could be—and would better be—satisfied by sending a card. It is a pleasure to be enjoyed, to be profited by. It is a place where ideas are afloat, news going, entertainment offered. One comes and stays as long as he can. He talks with many people, carries away many ideas and impressions. It demands leisure, it is true, but one usually finds leisure for what he enjoys and profits by.

The usual arrangement of furniture in the room where guests are received favors the freedom which the hostess enjoys. Her chair is placed near the fireplace. A little table stands beside her on which she keeps the articles she may need for the day; the last new book, a review with a passage to which she wants to call special attention, her tablet for making memoranda or taking addresses. Her seat is so placed that she may easily see everybody in the room. It is a kind of throne, the chairs, stools, and sofas for the guests being grouped about it in a half circle. This arrangement is admirable for conversation though it throws a heavy burden on the hostess, the guests looking to her to keep the ball rolling and so doing less to entertain each other than they otherwise would do.

To have a salon in Paris has never meant to have elegant rooms. Indeed some of the most famous gatherings of history have been held in very unpretending apartments. Mlle. de Lespinasse was humbly installed. The salon where Mme. Roland says she heard all the great musicians of her day was up three flights of stairs, seated with cane-bottomed chairs, and lighted by a species of torch which she describes as *fort sales*. Many hostesses

under the old *régime* possessed fine parlors by virtue of the good will of the king or princes; thus, Mme. de Rochfort had a suite of rooms in the palace of the Luxembourg, rent free, but though her apartment was elegant her entertaining was very simple.

This independence of surroundings prevails in Paris to-day. The smallness of the room, the humbleness of its furnishings, the height of the story it occupies does not prevent a woman's gathering her friends about her regularly. One may enter a very ordinary hall, climb four or five flights of narrow and uncarpeted stairs, enter directly into a dining room, and pass from there into a salon where he will see some of the most interesting people and hear the most remarkable conversation. In the really intellectual society of Paris, the salon may exist quite independently of surroundings though no people are more sensible to beautiful decorations. If the sympathetic welcome, the atmosphere of intelligence, of wit, of good fellowship, exist, the salon will live in spite of its environment.

Unfriendly critics sometimes declare that the chief pastime in the French salon is politics, that the hostess gathers people about her in order to use them in carrying out ambitious projects for her friends, and that guests seek her society in order to advance their interests, that instead of being a disinterested friendly society, it is simply a convenient diplomatic ground. No one will deny that politics has always occupied a great deal of time in these circles.

If the secret of the elections to the arm chairs in the various academies of the French Institute could be told, the influence of a woman or group of women would usually be found to be at the bottom of them. The Marquis d'Argenson declares that Mme. de Lambert made half the academicians of her day. Mlle. de Lespinasse had the same reputation. Mme. de Geoffrin was indefatigable in her efforts to secure decorations and honors for her friends. There is less academician-making done in this century, probably, for the salon has greater rivals than in the east. It no longer occupies the exclusive attention it did a hundred years ago. The domination of women is less direct. Frenchmen are to an extent emancipated. Nevertheless a fine and subtle influence is exercised by women on all these matters, nor is this influence necessarily vicious. Its end is so amiable, its methods

usually so innocent that it is only carping to object to it.

Among other objects of salon diplomacy is the chaperonage of young authors, artists, musicians, and students, the aiding of strangers who wish to study French life and manners, the presentation of people who can be useful to each other, and—the making of marriages.

As for this assistance given to the young and to strangers it is the kindest and naturally the most disinterested of services. A salon leader keeps track of what her ambitious young friend is doing. She encourages him by her counsels, presents him to some famous man who can be an inspiration to the fledgling, and whom she has begged beforehand to take an interest in her protégé's schemes and to give him wholesome advice; when he comes before the public she pushes him and his work systematically. Sometimes, it is true, there is not much discretion in her protectorate. She judges her friend's work with anything but wisdom, praising it rather as what she would like the public to think it to be than for what it really is. Enthusiasm and benevolence are stronger than her judgment. But as a rule she acts with good sense and caution.

Strangers are served with prudence and with good will. A letter of introduction to one well-known hostess secures a card to another, the second to a third, and so on. Each makes it a point to secure for you an invitation to such and such an interesting gathering, to present you to such and such a great man. If one is studying a special subject these new acquaintances never forget to speak to the right persons in your behalf. In short, the amiability, the indefatigability of the salon in the interest of a foreigner properly introduced is worthy of grateful imitation in the literary and social circles of every city of the world.

As for the match-making—it is also the most commendable kindness in a society like that of the French where marriage is purely a wise business arrangement, of which the details are all properly adjusted before the young people are presented to each other and to which neither one of them objects unless in case of absolute antipathy, otherwise engaged affections, or some other exceptional circumstance.

This match-making, indeed, has always been a favorite pastime of the salon. Mlle.

de Lespinasse writes in her letters of the pains she was taking to secure a proper wife for one of her favorite cavaliers, the Count de Guibert. The marriage of Mlle. Necker occupied the very court itself. The Goncourts give in their journal certain interesting plans of the Princesse Mathilde for marrying the famous historian Taine. There are among the present salons those which have established reputations for their success in arranging matches. Certainly the French ideas of marriage being given, this activity in assorting young people is legitimate enough, provided of course that no underhanded methods are used.

Unquestionably all these various objects of diplomacy have resulted in abuses and scandals, but to a far greater extent in the eighteenth than in the nineteenth century. As a rule they are regarded by a hostess as her social duty as well as pleasure. When she secures a favor for a friend, aids a guest in realizing a project, brings about a happy marriage, she only is carrying out one of the principles upon which her salon is founded. Every such project successfully terminated is a trophy, a decoration for her salon, and a reward for the time, money, and thought which the institution costs her.

Another harsh criticism against the salon is that it spreads scandals and that it is malicious and spiteful toward the absent, the weak, the commonplace. It is possible, vulgar gossip and backbiting are two social vices by no means monopolized by the French. However, human nature in general shares them.

There have always been certain French salons where loose and wanton conversation was permitted. In others with a high moral standard many adventures are found amusing which it would not be permissible to relate in an American circle. It is a French trait to repeat openly many things which Americans and Englishmen save for their intimate friends. I am not sure but the relish for this sort of thing is quite as strong in one nation as the other and that the degree of reserve in repeating it is the principal difference.

As for maliciousness it is not a characteristic of these circles. "From a life-long experience in our salons," said a thoughtful Frenchwoman to me, "I am convinced that the thing which is frowned on quickest by good society is bitter and spiteful criticism of others. It is regarded as the worst of bad form."

If all the evils do exist, posing, expansiveness, insincerity, laxity, ill-will, they are recognized and deplored as faults. They do not destroy the principles. In spite of them the French salon preserves its aims: to protect the traditions of good society; to mold manners, to encourage refinements, to show how to be at home in society without being familiar, to act as the protector of delicacy of taste, of sincere criticism, of clear-headed judgment; to be the patron of intelligent conversation, aiming to animate it, to encourage everybody to contribute to it, to draw out the timid, and to show off the brilliant, to mingle happily trivialities and profundity; to render kindly services to all those who come within its range, to encourage talent, to put its habi-

tués into stimulating and useful relations.

A society with such motives, whatever its faults, cannot but be worth serious study. Especially is the French salon worthy of the attention of American women living in towns and cities where social life is still chaotic. If studied intelligently it will give the model for forming in the simplest home a center for intelligent, informal social life, a point where the hostess can rally about her the most interesting people of her acquaintance, can encourage an unaffected, natural intellectual life, can assist the young of talent and ambitions, can help form a standard of good manners. Such are the real objects of the French salon. To foster such principles is the duty of every woman who pretends to lead a social life.

## THE DECLINE OF TOLSTOÏ'S PHILOSOPHY.

BY VICTOR YARROS.

**T**OURGENIEF, when he was dying, penned these lines to Count Tolstoï: "I cannot recover, and it is futile to think of it. I write to you because I want to tell you how glad I am to have been your contemporary, and to express to you my last sincere wish. My friend, resume your purely literary activity. The literary gift proceeds from the same source from which all else does. Ah, how happy I should be if I could assure myself that my prayer might really move you! . . . My friend, attend to my entreaty."

There is good authority for stating that these pathetic words of Tourgenief express the inmost thought of the majority of Russian literary men and lovers of letters. But what does this request imply? Clearly, that Tolstoï the novelist, the author of "Anna Karénina" and "War and Peace," is deemed greater, more useful to humanity, more important to the literary world, dearer and nearer to the cultured elements of Russia, than Tolstoï the essayist, the moralist and teacher, the prophet and reformer of politics, religion, education, economics, and marriage. And this is perfectly true. As one eminent Russian critic said: "It is no secret that Tolstoï has far more readers than disciples." The interest of Tolstoï's readers in his productions as such far surpasses their wish to follow his counsel and guidance. Few feel any gen-

uine sympathy with Tolstoï's ideas, while all bow before his great literary gifts and recognize in him the greatest novelist of the age.

Tolstoï himself, however, it is hardly necessary to say, entertains a totally different opinion regarding the relative importance of his several functions. Had he remained a novelist and literary artist simply, he would certainly consider his life and powers wasted. If Tolstoï is familiar with the writings of the English brilliant essayist who uses the pen-name of "Vernon Lee," he doubtless thanks her for applying the term "Juvenilia" to artistic, literary, and esthetic matters. How insignificant is the rôle of a novelist in a society that has so many wrongs to right, so many errors to relinquish, so many evils and abuses to abolish! Is it not degrading, criminal, to subserve people's pleasure and amusement when there is imperative need to appeal to their consciences, excite their sympathies, and secure their earnest co-operation in the great cause of the abolition of inequality, poverty, and vice? Indeed, Tolstoï has repeatedly expressed contempt for his past literary work; and he has come to look upon his work as a writer of fiction in an entirely different light. Literary art is to him merely an instrument and means of reaching the ear and enlisting the heart of the readers,—of spreading the gospel of nonresistance to evil and of repudiation of all worldly interests and values. He

is essentially a missionary, and produces his novels and short stories very much in the same way as "moral" tales are written for little children.

Now what is the quintessence of Tolstoi's philosophy? That he is a commanding and picturesque figure in a world so full of shams, everybody concedes; but what is his essential message to his contemporaries? An eminent Russian critic, M. Skabichevsky, compares Tolstoi's strenuous insistence upon the first principles dictated by "conscience and reason" (a favorite formula of the philosopher) to the sudden enthusiasm of a profound mathematician for the multiplication table. Would it not be highly diverting if such a man should refuse to recognize the necessity or utility of anything higher, more abstract and complex than the eternal, "simple" maxim that twice two make four? The ideal of a natural existence had been preached before Tolstoi by Rousseau, and the non-resistance doctrine was also far from new, says M. Skabichevsky, yet Tolstoi fancies that he has discovered these truths and promulgates them as something never dreamed of before.

This is scarcely just. Tolstoi does not claim any originality. He does not discover; he rehabilitates, reinforces, says old things over again in the sincere belief that they need and bear iteration and reiteration, and that we have forgotten and violated them. Tolstoi claims to be simply an earnest and true disciple of Christ, from whose teachings the whole Christian world has departed. He accuses the Christian world of ignorance and hypocrisy, and desires to bring it back to its Master. We shall presently see that Tolstoi's ideas are untenable, illogical, inconsistent, and utterly impracticable, but while thus declining his guidance, we cannot question his honesty and integrity.

Tolstoi has written much, and among his principal philosophical productions are these books: "My Confession," "My Religion," "What to Do," "Church and State," and "Thoughts About Life." But to read one of Tolstoi's books is to acquire a liberal education in Tolstoism. He has but one sermon in reality, and he never tires of delivering it. The text is new, a few illustrations are generally taken from a different sphere, but the substantial argument is the same. In that great novel, "Anna Karénina," Tolstoi speaks to us through one of his characters,

Konstantin Levin. Levin represents Tolstoi, and those who read Levin's story know Tolstoi's life and development.

Levin is a landowner, refined, cultivated, and devoted to his country and people. He is fond of country life, and is an idealist and dreamer. At the same time, he is active and ardent, and seeks to improve everything that is unsatisfactory. No movement looking to the political, economic, or social reformation of Russia lacks his support. But all his plans miscarry, all his undertakings fail, and he despairs of accomplishing anything. He is in danger of becoming a hopeless pessimist, but the simple peasant comes to his rescue and shows him the way out, the direction where the true solution lies. How does the peasant solve the great problem of individual and national life which Levin, with his science, training, and culture, could not solve? By his simple, natural life, by his physical labor and spontaneous morality. Tolstoi's belief in the goodness and wisdom of the peasant goes so far as to glorify some of his wildest superstitions.

In Tolstoi's eyes all our civilization is a blunder and a crime. There is hardly anything wholesome and sound in the institutions and practices of our Christian world. To begin with, there is the religion of the average man. Tolstoi denounces it as a hollow and impudent pretense. "What is Christianity?" asks Tolstoi in "Church and State," "whether understood as the doctrine of a given church or of all churches," and he answers as follows:

"Analyze as you like, shift or classify, the Christian doctrine will at once separate itself into two sharp parts. First, the dogmas, beginning with God's Son, Holy Ghost, and the relation between these personalities, down to the Lord's Supper, with or without wine, with fresh or sour bread. Second, the moral doctrines,—humility, indifference to wealth, bodily and spiritual purity, charity, and emancipation from the bonds of worldliness."

The dogmas, continues Tolstoi, are false, absurd, and wicked. They ruin religion, they repel men from the essence of religion contained in the moral doctrines. Yet the organized church, backed to a greater or less extent by the brute force of governments, has insisted on the recognition of the dogmas and almost completely ignored the moral doctrines. Yet no man is Christian or religious who does not faithfully adhere to the moral doctrines. But



what religious organization acts upon this truth? Where are the ministers who exhort their alleged Christian followers to lead the right life? Of course Tolstôï does not mean any half-hearted, perfunctory, purely theoretical acquiescence in the proposition that humility, purity, and simplicity are fine things; he wants the Christian minister to refuse the name and title of Christian to those who deviate from the path indicated by genuine religion. He would have him intolerant of all insincere professions and mere lip-service.

Tolstôï's religion furnishes a key to his social and economic views. "The historical and juridical and economic sciences are without any foundations," they are nothing else than an apology for violence and injustice, categorically asserts Tolstôï. Private property is anti-Christian, and hence all our jurisprudence, economics, and politics, in so far as these serve to perpetuate and preserve the rights of property, contravene the moral law, the dictates of "reason and conscience."

In other words, Tolstôï is a Christian communist, and, like the early followers of Christ, is led to advocate the common ownership of goods through sheer indifference to wealth or even the ordinary comforts of civilized life. Property has no value from this point of view; if all men should lead the "simple natural life" of toil which the peasant exemplifies, there would be no obstacle to the universal acceptance of communism; all our objections to it are due to selfishness, which is plainly anti-Christian, and to a false education in so-called science, which is logical and systematic enough if its postulates are once granted, but whose postulates and premises are radically wrong.

But how about the sciences and institutions which define and preserve men's other rights than those of property? How about physical integrity, freedom, and security? Such questions only excite Tolstôï's pity; they show how vicious our education is, how little we understand and believe in true religion. Why, no governments or organizations or laws are needed to defend these alleged rights, because they *cannot* be defended by artificial arrangements. To attempt to defend them is blasphemous folly. Here is what Tolstôï says in one of the chapters of his "Thoughts about Life":

"Death is always just. A man dies only because the worth and merit of his life on

earth reach the highest point of development possible for them. No man dies a premature death. Everybody must fulfill his mission and perform all the good of which he is capable, and he does not die until he has served the world to the full extent that he was empowered to. A man does not die of fever, or cold, or consumption, or heart disease; he does not even die of a bullet or dagger or powder explosion; he dies solely because there is no further *raison d'être* for him here below."

The injunction not to resist evil or aggression is an obvious and inevitable inference from this reasoning. It is no crime to put a violent end to a man's career, because the thing is absolutely impossible. To take measures to punish or prevent murder is both impious and useless. We should let things take their own course. The murderer is only an instrument of Providence, and his taking of life is in furtherance of high purposes which it is our duty to recognize.

It is important to point out that there is a vital distinction between the nonresistance doctrine of Tolstôï and that of the early Christians. With the latter, nonresistance to aggression was itself a *method* of combating and opposing it. They recognized evil as such, but they believed that *moral* resistance, the method of persuasion and returning good for injury, was better calculated to call into play the better qualities that lie dormant in the breast of even the most brutalized human being. The question was solely one of efficacy, of successful appeal. Tolstôï's position, on the other hand, implies that no evil exists, that poverty, tyranny, crime, and injustice are all in themselves good, since neither death nor injury can befall us except we are perfectly deserving of them. Nonresistance is not regarded as a method of action, since no action is deemed needful. Whatever is, is right; whatever is, must be. This is not the Christian formula; it is fatalism, and a Christian teacher who is betrayed into professing it commits intellectual suicide, since it is clear that he himself is deprived of all excuse for attacking the present civilization.

If the present civilization is inadequate, then the question arises as to how to secure its improvement. Those who really advance the Christian doctrine of nonresistance to evil do not at all intend that evil must not be opposed. By nonresistance they mean the non-use of brute force, of external compulsion,

of physical punishment; and they abjure physical force *because* moral force, moral resistance, is deemed to be a better, surer, worthier way of fighting evil. According to Tolstoi, however, whatever is must be and is in accordance with the intentions of God. Why, then, does he denounce our present industrial, social, and political relations? He fails to perceive the utter inconsistency of his position and the glaring contradiction which lies at the basis of his philosophy, but the impartial student sees no escape from this dilemma.

Aside from this contradiction, however, it is clear that Tolstoi is a nihilist and communist, who diverges from the ordinary nihilists and communists only in basing his demands on religious and mystical rather than on worldly and materialistic reasons, and in abjuring revolutionary methods. Abolish the organized institutions of society, says Tolstoi: the churches, the governments, the courts, the prisons, the laws. "In order to achieve the highest view of life . . . we need only to study the Gospels and open our eyes, ears, and especially the heart."

In his elaborate essay on "Significance of Science and Art," Tolstoi tells the cultured people just what it is their duty to do. No man has a right to dispense with manual labor; each should earn his daily bread by some necessary physical work,—agriculture, shoemaking (are not shoes rather a luxury, —a worldly superfluity?) or some such useful occupation. Science and art, says Tolstoi, have arrogated to themselves the right of idleness; they have got rid of the first and most indisputable of human obligations,—to labor with their hands in the struggle of man with nature. As long as this course is persisted in, no social improvement can take place.

Tolstoi scouts the idea that specialization and division of labor have advantaged society. So far as the masses are concerned, science and art have proved impotent and worse than impotent. We have libraries, picture galleries, literature, music, but what have we given to the masses? It is at their expense that we enjoy all these beautiful things, while they are robbed even of their land and tools and the products of their toil. Let us not lie to ourselves and pretend that by our scientific and artistic labor we render an equivalent to the masses; let us earn our own bread, and give our own time and means to the pursuits of science and art.

In this, as indeed in everything else that Tolstoi presents, there is considerable truth and force, but he sterilizes and neutralizes the useful elements by the admixture of error, unreasonable absolutism, and extreme impracticability which is peculiar to him. His reckless denunciation of all modern science, his failure to appreciate the important principle of relativity, his ignorance of the facts and processes of evolution, make him wholly unfit to serve as a guide to the man who realizes that but little can be done by the individual and who at the same time is anxious to do that little.

That Tolstoi should have attracted attention and gained sympathizers is quite natural. Doubtless his eccentric conduct, his rank and title, his wealth and his fame as a wonderful literary artist, account to some extent for the interest which Europe and America displayed when his philosophy first became known. But his enthusiasm and honesty also proved potent for a time. People saw the profound truths which his works contained and overlooked the fallacies and errors. His exaggerations and dogmatism were excused in view of the divine zeal which he evinced, and the personal sacrifices he was willing to make. But further consideration, a sober second thought, brought to the surface those extreme and irrational notions which vitiate Tolstoi's entire gospel. The more men read him, the less they sympathized with him; the more anxious one was to discover suggestions of a practical nature in Tolstoi, the more certain and bitter was his disappointment.

The worst enemy of progress is the bigoted and fanatical reformer who wishes to accomplish his revolutionary object at one stroke, who has no patience with slow, gradual measures. Tolstoi demands the impossible, and in consequence fails to inspire with the desire to do the little that can be done. Can the political reformer find any guidance in Tolstoi's opposition to all organizations of a political character, to all attempts to enforce justice and equal rights? To assert that all rules, courts, institutions, organizations are worse than useless, that all juridical and political science is false, and that the "dictates of reason and conscience" are all sufficient, is to confound and perplex, not to enlighten. To tell the economic reformer that property is a "worldly" thing, does not help him to secure a just distribution of wealth and an

equitable system of land tenure. To call every Christian who does not despise wealth a hypocrite, is to contribute very little toward religious reform. No wonder, then, that to-day Tolstoi is almost without influence in the educated world, and that the demand for his books has steadily lessened.

Tolstoi is not an exact thinker, and in small things, no less than in great, he is led into the most comical and far-fetched assumptions by his habit of *a priori* reasoning from his own fanciful premises. He expresses contempt for the experimental method, for induction, for reasoning from carefully observed and grouped facts. But he does not really know what the scientific method is. He will allow himself to dismiss Darwinism and the whole doctrine of evolution in a few words, as matters which "reason" revolts against; but Tolstoi is unfamiliar with those immense fields of observation and research which irresistibly lead to the evolution theory.

Some years ago Tolstoi contributed an essay to the discussion of the use of tobacco. He rejected scornfully all the current explanations of the craving for tobacco, and attributed it entirely to the desire of men to drive away disquieting thoughts with regard to the evils of social life and the duties of the individual. It is because our consciences trouble us, he affirmed, and call for active work against wrong, that we, in order to lull and silence them, resort to tobacco. This explanation was suggested by "reason," doubtless; it harmonized with some preconceived notion of Tolstoi's, but do the facts support it in any way? Similarly, with respect to the question of work. Answering M. Zola, who recently exhorted the

youth of France to seek salvation in faithful, steady work, Tolstoi declares in a magazine article that work is an obstacle to reform. Men work because they are afraid to think; they work to forget themselves. In order to change our lives, he argues, and order them in accordance with religion and reason, it is necessary to change our ideas; but we cannot change our ideas unless we clearly perceive that we entertain wrong ideas at present. How can we come to this conclusion, if we have no time to think, to interrogate our conscience? Manifestly, it would be better if we worked less and had more time for reflection. What a charmingly logical argument! But does life show that the idlers and men of leisure are more ardent reformers and better thinkers than the men who work?

I opened this article with Tourgenief's appeal to Tolstoi. Let me conclude it with the words of Michailovsky, the foremost Russian critic, written with reference to Tolstoi's "Kreutzer Sonata":

"We have been waiting so long for Tolstoi to rest from his essayism and to return to that field where he is truly a great master. Evidently, the creative power has not become exhausted in our incomparable artist, and demands an outlet. Perhaps the 'Sonata' is an earnest of the recommencement of artistic activity; maybe we shall yet get from the author of 'War and Peace' many really splendid creations. Let us hope and wait."

Every rational and critical student of Tolstoi who is also familiar with his art, sooner or later offers the same prayer. There are few greater artists than Tolstoi, but many sounder, more philosophical, and trust-worthy reformers and guides.

## THE CHICKASAWS IN CONNECTICUT.

BY HENRY PYNCHON ROBINSON.

WHEN, late in the forties, it was proposed to receive into Plainfield Academy, Connecticut, a company of lads from the Chickasaw tribe of Indians, a flurry of wonder and fear swept down the long, broad leafy street, that almost moved the mighty elms to flutter and tremble. Some declared their coming would scare away the white scholars, who were not

quite ready to be scalped, others thought of the scandalous Crandall affair at Canterbury and predicted something of that sort.

But the Plainfield people were never weaklings to be thrown down by a feather. Come of obstinate English stock, accustomed for a century to fight for their lives on the stony ground politely called cornfields of Windham County, and educated for generations in

one of the oldest academies of the state, they were a mighty people, whose superiors as a folk, all in all, you would hardly find. Bradfords, Burleighs, Cogswells, Cadys, Clevelands, Crarys, Eatons, Fullers, Gordons, Gallups, Kenyons, Olins, Sabins, Spauldings, Smiths, Tiffanys, Woodwards, Walkers, Witters, true Brahmins all, time has been the only destroyer they could not resist; alas! these forty years have nearly swept them from the earth.

Doctor Alvan Bond of Norwich and Colonel Peter Pitchlyn, the famous Choctaw, brought the little band of aborigines to Plainfield, September 8, 1848.

There were at first eleven red Indian lads, located in three of our best families with Dr. William H. Cogswell, Elisha Lord Fuller, and Henry Phillips; later, a few newcomers were placed with Elkanah C. Eaton, Jr., until there were nineteen, whose ages ran from twelve to twenty years.

The Chickasaw nation clustered about Tishomingo, their capital town, then numbered at low estimate four thousand people, located under the eaves of Fort Washita near the Red River along the Texan border, whither they had been removed from northern Mississippi in 1837-38. They were united in tribal relations with their kinsmen and neighbors the Choctaws, from whom they have since been separated, and were said to receive from our government for lands given up an annual income of \$90,000. The expense of education here was about \$200 each per year.

They have had a growing civilization, an organized system of government with legislative and executive functions, and books and newspapers printed in their own language.

Plainfield Academy stands upon a little hill above the long main street like Noah's ark on Ararat. Two black trap walls and a rock-ribbed lane lead up to the Athenian eminence that commands the land for miles around. Here you can count the spires of Windham from tower to tower and catch in flood time, the distant roar of the Quinnebaug. In the best days of this institution it was a fine specimen of the olden-time school, and compared favorably with any in the state.

Eliphalet Nott taught in Plainfield Academy and found his wife here, daughter of the Rev. Joel Benedict. He was afterwards president of Union College.

Others of hardly less weight mastered the

academy in their day; Rinaldo Burleigh for example, well represented by his sons, William, Charles, George, and Lucien, men of remarkable force, of stalwart physique, and fervid, poetical temperament, whom I shall mention here in the very same breath with our Beechers and Fields and whom not to know in those days certainly would have proved oneself unknown.

They made themselves known and feared on the battle fields of antislavery and temperance.

When Charles C. Burleigh, returning from some oratorical tour, walked up the quiet street like an ancient prophet of the land, we boys eyed him with a certain awe and thought him something between God and man.

In 1848, the Rev. William A. Benedict left the school; a native of New York, born to discipline the world, he was a man of ready and efficient force, and is remembered by his pupils, as every teacher should be, rather by the way he managed them than by the way they managed him. The very twist he gave to the bell-rope as he turned in his chair to ring in the spent recess, showed the master teacher. Yale College taught no better nor funnier physics than Plainfield Academy when, to prove the force of air, Mr. Benedict threw beans about the room with the air-gun; or with real lightning knocked down the thunder-house; or made boys ridiculous with their long hair standing on end; or with sharp electrical shocks "rattled" a circle of them, ranged hand in hand.

In the larger anteroom of the academy under the care of Henry D. Burlingame, the first assistant, the Indian lads were placed at their benches, ample, thick-wooded, chestnut desks, grown in our own forests and made with generous provision for being initialed and hacked down by busy sculptors of the school.

The Indians were fine fellows, of medium height, with well-knit frames, straight as guns, athletic masters of all sports which were parts of their daily lives.

David Albertson, only twelve when he came, delighted to wrestle at odds, getting down upon his knees, and so handicapped, would tug and pull another to the ground, his long shining hair hanging in his opponent's face and eyes.

Samuel Colbert was the most original and peculiar character. His hair, cut evenly around, curled up close and full about his



ears. He was a very sly fisherman and gave some of his thoughts to getting fish out of the winding meadow brooks. He would come into the Cogswell yard, wet-legged and careless as any touseled sportsman, with his long string of chub, horned pout, dace, and pickerel; the longer ones slipped on at the butt of the forked stick and the rest, tapering up smaller, ending in some little luckless roach.

Jefferson Greenwood, tall and commanding in form, with a lighter shade of copper color, was the noblest figure of them all; in natural dignity a match for George Washington himself; reserved and taciturn, he was looked up to by the rest as the leader.

Most of the Indians had the pure copper color, with hair very black, shining, and straight; worn long, it framed in their features becomingly, but in wrestling it fell disheveled over their dark faces and their black eyes shining through gave them not a little of the wild Indian look. Sometimes they would turn their eyelids, the red insides out, and putting chase to us, scare us half out of our silly wits, then playfully scalp us, in a way we enjoyed.

"Do you remember," writes Mrs. Anna Cogswell Pyncheon, "how the Indian boys used to gather in a circle under our big elm tree, just at twilight, and sing the chant by which they regulated their war-dance? I can hear now the monotonous repetition:—

'Ona-wa-nuty: qua-wa-nuty!  
Ha-ha! Cup-a-na-nuty!  
Cup-a-na-nuty: qua-ha-ha!'

with the regular beat of hands and feet as they kept time to it.

"I remember," continues Mrs. Pyncheon, "Sam Colbert's ambition to become a doctor, or '*Alick-chi*,' as he used to call it. He found in our garret a pair of old saddle-bags, dating back to the times when the visiting of patients was done on horseback, and he used to knock at our front door and with saddle-bags over his arm, would inquire if any one was sick in the house. He would stay, too, till assured that the white doctor would be sent for. I think they were remarkably quick at imitating the ways of the Yankees."

Yes, we remember well the gathering of the Indians of a summer night under the mighty Cogswell elm, where they would sing and chant and tell of their plantations,

slaves, and homes; then talk of their far-away lands and loves, till finally tiring of the quietness around or hearing the nine o'clock church-bell, which rang the hour of retiring to our Arcadian homes, they would rise and startle the late evening stillness with whoops and cries.

Their proficiency at the academy was satisfactory at that day in the elements of an English education. They made good draftsmen and writers, studied the face of the earth, made headway in simple mathematics, and all learned to speak English with facility, which only three of them knew upon their arrival. Their native sobriety and pride made them true and faithful students. They conformed to our habits of dress, and never appeared in skins or with feathers in their heads.

If it is necessary to measure their training by showing certain things they did not learn, as house building, horseshoeing, shoe-making, tailoring, and the like arts, why, not one in a hundred of us natives, 'sharp as steel,' as we declared ourselves to be, could either shoe a horse or cobble a shoe. Yet Windham County could have given lessons in agriculture and handicrafts such as the Hampton School in Virginia now affords its pupils, taking them at an earlier age.

But much more than they learned at school, they gained from the social and family life of the quiet village, where they stood on a favored footing, entering as far as they could and would into the habits and ways of our simple society. In fine, they took as much of our learning and polish as we should have taken of theirs, if we had been sent into the Indian Territory to school.

In the experiment of education of the Cherokees in Litchfield, Conn., their amalgamation in a few instances with the whites brought the venture to a close. It is only a few months ago that the widow of Elias Boudinot, a Cherokee, formerly Miss Gould of Litchfield, passed away at an advanced age. In Plainfield no such tender romances occurred.

The Indian lads were, with scant exception, and that chiefly among themselves, well-mannered and civil and showing a distinct manliness of conduct. They became a popular feature of the academy, rather attracting than repelling the native students.

Now the afternoon session of the academy is out and the students are crowding the stone

walks in glad tumult as they come down the lane. Samuel Colbert is walking with a young lady and interpreting to her his Indian declamation in the Chickasaw language, shaking his head after his humor and repeating the gestures; for it is Wednesday and after exercises in elocution the school closes at half session.

There too walks or rather stalks along a figure full six feet tall, firm-featured, the nose long, the cheek bones high but well covered, rather grave black eyes; a metaphysical-looking fellow with all the gravity of Jonathan Edwards, he would be anywhere a marked man. Who is it? That is Jefferson Greenwood, the young Chickasaw chief, and we should have to look the county over to match him, age for age and inch for inch.

Later the Indians are foot-racing from goal to goal between the elms, picturesque with red kerchiefs bound about their foreheads to hold in the shining hair.

On an odd scrap of ground, or green, that fronts the old Eaton hotel site, they played their famous ball game by means of two basket-throwers with long hickory handles, which clasp the ball threw and caught it cleverly. The legs of the hotel sign stood apart for one goal and the opposite trees perhaps were another. This game among the Choctaws is described by Catlin as a most exciting and brilliant affair, participated in by thousands and carried on like the Olympian games for days together. So all the simpler phases of athletics were daily pictured forth under the leafy elms on the greensward of the village street. In truth the Indians did not neglect our education; but brought us all up to leap, run, wrestle, and swim and they would gladly have set the town fathers to romping and jumping. They were not only swift of foot but expert swimmers, showing an amphibious instinct as they dived gleefully under the stream and disappearing for seconds came up spouting and shaking the water from their long hair.

On quarter day, the Indians would show the large gold coins of their pension money till we thought they were like princes of the "Arabian Nights." We picked up scant words of their language: *tonumpoo nuckie*, bow and arrow; *bushpoo umpoonla*, lend me your knife, and could count ten in Chickasaw: *chuffa*, *tukaloo*, *touchena*, *ooshta*, *hanmarle*, *tusalarpe*, *unchuffa*, *untukaloo*, *chuckarle*, *pocola*.

We cultivated the Chickasaw war-cry till we could scare the oldest horse in town and almost startle sleepy Canterbury four miles away; *coup-hooah! coup heagh!* the last words thrown awfully out in deep chest tones or raised and prolonged to a blood-curdling yell.

They taught us how to make and use deftly bows and arrows till we became expert in Indian archery, really formidable, and so armed to the teeth, we reduced the wild life about us of all things soever that set out without our permission to fly, run, or creep through Plainfield air or water. All this made the village boys of that day athletic and limber and good mechanics, good whittlers, I mean; besides it improved the manliness and morals of striplings who had nothing to do but to catch a horse in the lot, pick up chips, and play one or two "old cat." What happiness to be a Plainfield boy in those days! We often wondered why the enterprising youngsters of the towns around did not run away from home and come to Plainfield for the sake of the sport and adventures to be had by association with the Chickasaws.

Sometimes they would march into the woods to thin out the saplings that sprout thickly about old chestnut stumps, or they would cut a stick of sassafras, ash, or ironwood and sometimes locust, which turns out the best of bows as it is strong as steel and elastic. Chestnut, in a green state, was used for convenience, becoming brittle and breakable as soon as its sap was out. Hickory, always good for bows and almost the only wood fit for arrows, could be found free at every woodpile.

These Indian arrows were much better than ever seen now at the shops. Whittled with a Waterville jackknife neatly and roundly out of walnut wood, then scraped with glass and sand-papered, the arrows were straightened by heating them over the fire and biting out the crooks with the teeth. An Indian's work might always be known by its finer finish and these delicate tooth-marks.

The feathering process, which I divulge for the sake of archery, consisted in thinly smearing the first five inches with glue and painting lightly over the glue in vermilion or poke berries. The moistened vermilion being taken upon the two fingers, the arrow was rolled gently back and forth through the fingers, leaving pretty spiral rings of color. Three feathers, cut four or five inches long,

were next neatly glued on and deftly trimmed with scissors. The fishing arrows, larger, stronger, and featherless must have sharp tin caps, made by cutting bits of tin in V shape and skillfully hammering them into close, round ferules, tapering to a point and put on the end.

Oh, what charm and delightful thrill in the little fishing excursions we made with the Indians! The blood still tingles at the thought of it. The march down over the meadows to the brook with bows and arrows in hand; the stray shot on the way at some bird on a bush, or kingfisher perched high on a tree; the assumption of wily airs as we neared the still, gliding waters with their sweet musical ripple and gurgle and dash of the current.

Now the halt and silence of martial law, as we stole close to the bank and peered slyly into the stream. It was a trick to hit even a stupid chub some feet under water. One must be philosopher enough to allow for refraction and, in all the heat of the chase, keep cool to draw a true and timely aim. 'Twas a skillful trick too to recover the arrow with the bow end reached out over it, then with a twist and a yank to draw arrow and fish stoutly out upon the bank. But it was sport and Plainfield boys in those days of romance were too aboriginal and Indian-like to stand with long awkward poles, poked out foolishly over the brook.

The Chickasaws occupied on the Sabbath day four old-fashioned, high-backed pews in the southeast corner of the sanctuary as far removed from the preacher's voice as possible, where their shining black heads made four respectful and patient rows.

Alas, these happy young men did not lead charmed lives! Coming from a southern climate, their subjection to the terrible drafts of our northern winters was severely fatal. Six

of their number drooped and faded away, most of them with consumption: one died upon a Mississippi steamboat on the way home and was buried in Memphis. Three died soon after they had reached home, and two, passing away in Plainfield, were buried in its cherished God's acre.

The company of six who were the last to leave school, came to bid us good-by July 3, 1852, a day which long remained a sadly remembered one in the calendar of Plainfield boys.

The infusion of free, active Indian life was so sweet, we wondered how we should live without them. After they had gone we continued to practice the precepts they had left us as adopted sons of the Chickasaws. We visited the woods as before to cut our bow and arrow stuffs; then followed along the narrow streams and shot the few surviving fish as best we could, and now and then of a dark night under the weeping elms we raised with all our powers yet sadly the old Indian cries which we loved to make and the people still loved to hear. So bravely we kept up the traditions which they had left behind.

Communication between the Indians and Plainfield was long maintained by letters, chiefly from Samuel Colbert to the Cogswell family, until after the opening of the war in 1861. After 1865 no response was made to letters sent to Colbert; but later news came through Colonel Pitchlon on his visit to Washington. This told of the death, one by one, of most of the schooled Indians, many of them by violence, showing not the happiest concord among their own people.

Here ends the history of this new Indian romance, which once a few Chickasaws threw over the forests, hills, and streams of old Plainfield in Connecticut, where forty years ago they were much more than picturesque figures upon its landscape.



## EASTER-DAY.

BY CHARLES P. NETTLETON.

**A**WAKE! Behold! the sun of all the days  
Within the year arises now on earth,  
The one great day whence all days take their worth.  
The Savior lives! Upraise the head and praise  
The life, the God, who suffered in the clay's  
Strait fold, and died man's death to prove man's birth.  
Upraise the head and sing, that this sad death  
Called life shall change for life no speech conveys.  
He lives, and death is dead beneath His feet.  
He lives, and death is naught save guide to life  
To human souls who in His life retreat.  
Upraise the head and sing, for no man's strife  
For truth and love shall fail: to-day is born  
Life's greatest hope, the hope of life at morn.

## THE SPRING OF HOPE.

BY MARY H. LEONARD.

**T**HE late benumbed and torpid heart is waking,  
The warm sap floweth, creeping higher, higher,  
For Life hath seasons, winter's chain is breaking,  
New hopes and purposes the soul inspire.  
All sights and sounds are prophecies,  
Bidding the heart in joy arise.  
Sweet Hope its own fulfilment thus beginneth,  
And out of Sorrow's chill a glorious Easter winneth.

## MESSENGERS.

BY ADA IDDINGS GALE.

**A**CROSS the fields I went all murmuring,  
Fate seemed austere, the future dim and dark,  
When overhead I heard a rustling—Hark!  
The wild geese flying north on steady wing.  
Onward they took their trackless distant way,  
A whirr, a rush, a low discordant note  
Through the keen atmosphere did fall and float  
And they were lost in the expanse of gray.  
In that far hieroglyphic written there,  
A message plain I read for you and me:  
Should we then fear in that we cannot see  
Our haven? there is no destiny.  
God lives! God points! O! could our souls but know  
Such faith as theirs, plain would the pathway show.



## MINERS' HOMES IN THE MOJAVE DESERT.

BY JOHN R. SPEARS.

THE desert land of southeastern California furnishes no inanimate subject of greater human interest than the homes of its inhabitants, the American Arabs. With its naked mountains blotched with colors that seem to flame in the sunlight, its valleys crusted over with beds of salts, its cloud-bursts that with incredible fury rip out the sides of mountains, its driving fogs of hot brown sand, its boiling atmosphere and its incessant thirst, no more distressful region for a home could well be imagined. Yet hundreds of people have

hundred feet below the surface of the sea, where as in a pit the air becomes devoid of moisture and the thermometer registers higher than one hundred and thirty degrees Fahrenheit.

If one wishes to know how these people happened to settle there the answer will not be hard to find. They had seen and read of the prodigious wealth of the bonanza kings. They had heard of the Gunsight Lead and the Breyfogle Reef—the one said to be a cropping of native silver and the other a mass of breccia from which gold nuggets could be picked with the naked fingers. These wonderful deposits had been found on the desert by straying emigrants in the old days and never relocated, but somebody would find them again sometime. Men having outfits that cost thousands of dollars and others who carried scant food and a canteen of water on their backs went out to seek the bonanzas. What were the terrors of the desert to them in comparison with the joys a true fissure vein would bring—the vein they were sure to find to-morrow? Human skeletons lie scattered from Los



A mine camp shanty.

gone there to dwell and there they will remain till they enter the desert man's last home, a grave in the sand.

In the vernacular of the region the homes of the American Arabs are called, when a collection of them is referred to, camps, while the individual dwellings are shaeks, shanties, or dobs. They are found scattered about on the lofty mesas, in the canyons, among the foot hills, and on the edges of the blinding white salt beds in the valleys. Some lie on the desert railroads, others are within sight of it, and others still lie so far out among the wastes that the lone inhabitant must travel from three to five days across the burning sand to reach a store where he can obtain supplies. There is one even in Death Valley itself, the heart of the desert—the valley which in one part sinks more than four G-Mar.



The abandoned mining camp, Marietta.

Angeles to the settlements of Utah and from Carson City to the Colorado River—skeletons of men who perished miserably while prospecting in the desert.

Nevertheless a few prospectors found something, if not bonanzas. The Coso, the Slate Range, the Panamint, the Argus, and the Calico mining districts are among those organized because of the discoveries made



On the edge of the salt beds, an oasis in Death Valley.

by them. To every district there is a camp and in some several—the gatherings of miners, merchants, teamsters, and mechanics, with gamblers and other leeches, about the mines the prospectors found.

But not all the American Arabs are in the desert camps. The first prospectors who ventured out across the wastes found white men already there—renegades with Indian wives and half breed children; men who feared that sheriffs from the states might come, and men who had simply lost their grip on civilization. They were living, a family here and another there, at Resting Spring, at Pahrump, in the valley of the Amargosa—wherever a living spring of water of sufficient volume to support them could be found. To these lonely homes have been added in the latter days others still more lonely, the homes of the watchmen who guard the abandoned mine camps that can now be found on the desert.

One may get a glimpse of the homes in the desert camps from the desert railroads. There are Belleville and Candelaria in Nevada and Daggett and Mojave in California. From Daggett on a still day one may look away to the foot hills of the Calico Mountains to the camp called Calico, a typical desert mine camp. The homes to be seen in these camps are almost invariably spoken of as

shanties. They are usually houses built with walls of inch boards nailed vertically to the flimsiest of frames, with roofs of similar boards or of tin or of corrugated iron. Sometimes the cracks in the walls are battened and sometimes not. Sometimes there is a floor of boards and sometimes the sand of the mesa serves the purpose. In some places the windows are filled with glass through which no one can see because the surface has been ground away by the sand-blast of the desert storm. Within them one finds for furniture a stove, beds sufficient in number for the people, a table or two, a bench or two, a cupboard, or a stack for packing cases to serve as one, a few chairs, and a row of hooks or nails on the wall on which clothing may hang.

Though incapable of fending off the blazing heat of summer or of keeping out the biting cold of winter these houses are not usually the homes of ignorance or even of squalor. There is dust or sand a plenty but in one corner under the dust can be found a heap of the best monthly magazines and not far away a number of the best books on mines and mining. The walls of unplanned boards will often be found entirely covered by pictures from the best illustrated weeklies.

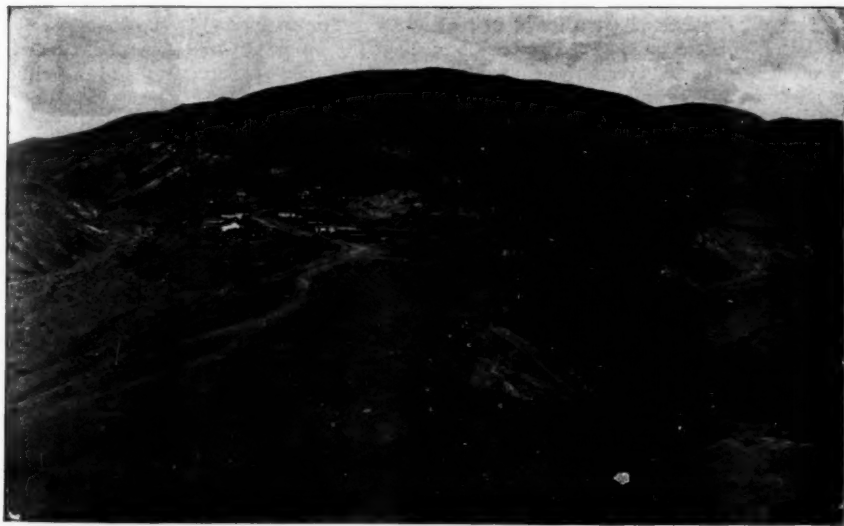
There is, of course, in every camp at least one house that is cheery and inviting—the

home of the superintendent of the mines on which the camp depends. If the camp is large enough to support merchants of some means and a bank, there will be more than one such home. The house will be found partly hidden by trees and plants that are carefully irrigated in spite of the scant supply of water. Within it the walls are hung with tasteful draperies and curtains. Cool mattings in summer and thick rugs in winter hide the floor. It is an oasis in an architectural wilderness and as beautiful as a mirage.

There is another kind of a home in every camp, the boarding houses of the wage-workers. They are barn-shaped shanties which at best have wide verandas about them. When possible they are built under the shadow of a cliff but some stand in the glare of the sun on the southern slopes of mountains. Within them rough bunks line

wooden shanties that are tumbling over, and a few houses that seem to remain intact. These with the old red mill and the little white picket fences about the graves on the mountain-side beyond loom up in the sunlight almost like things of life. In the single street the black tarantula skurries from rock to rock, the desert rattlesnake flaps from the trail, or a coyote sneaks around an old house wall where it stops to look back at the intruder. On the right rises the Excelsior range, green with the stain of copper; on the left stretches a white hot borax marsh, the nearest earthly approach to the lake where the fire is not quenched. No picture of desolation could be more nearly complete than that of this wraith-town as it seems to quiver in the heated air.

Here among the crumbling walls lives old Tom Purcell, the watchman in charge of the



Calico, a typical desert mining camp.

the walls, benches serve instead of chairs, and the meals are eaten from saw-buck tables served by Chinese waiters.

The abandoned silver mining camp of Marietta lies on the rim of a bowl-shaped valley known as Teel's Marsh in Nevada. Once the roaring home of hundreds, it is now inhabited by a solitary man. As one approaches it on a summer day he sees on the brown mesa dozens of roofless adobe walls, adobe houses with roofs but no doors or windows,

mill. For forty-two years he has prospected and mined and made and lost fortunes west of the Rockies. He is still at it, and the visitor who has the luck to catch him in his one-room shanty may see him panning a free milling specimen of gold ore or hear him tell of the wild days here when the stage was robbed four times in one week, when five men were killed in a morning fight, and twenty of the hundred houses were open sporting resorts.

For ten years or so one Aaron Winters and his wife Rosa lived in a valley called Ash Meadows on the east slope of the Funeral Mountains. A vertical lava butte served as

the nearest settlement from which supplies could be obtained was two hundred miles away across the desert with its heat and thirst. It was and still is a typical desert home, for although Winters "struck it rich" and moved away another family has taken up the claim.

One might tell of such homes as that of John W. Searles, a noted California grizzly hunter and miner, perched literally on a ledge or bench thousands of feet above the sea in the Argus Mountains; of the home of Tom Dayton, whom the other Arabs call a sailor because he was once a cook on a Sacramento steamer and who is now living on a 30-acre irrigated ranch in Death Valley; of the modern cave-dwellers, the miners who live in fenced up parts of the abandoned tunnels in the mines where they are employed.

The desert man's last home, a grave in the sand.

one wall of the house and undressed chunks of lava were used in building the other three. The sand of the valley served as a floor. There was a fireplace built against the butte wall and a small stove stood on a ledge of rock beside it. Near that stood a bed and in a box beneath it was the family supply of sugar, coffee, and tea. Elsewhere against the wall stood a barrel of flour and bags of horse feed. Clothing hung from pegs driven in the wall. In the deep ledge of the one small window stood a starch box on which a towel was spread. The box supported a small mirror and sundry bottles for perfumery and complexion washes. There were knit tidies on the chairs and a spread and pillow shams on the bed, all kept as clean as the circumstances would permit by the wife, a comely little Spanish woman in frail health. A tent served as a veranda in front. Beyond that was a pool formed by a spring and about it ducks, chickens, a dog, and a pig lived in harmony. Beyond the influence of this spring of water lay the arid sand. The view was bounded on every side by equally arid mountains and

For their services in these camps—for enduring the discomforts of desert life, the mine superintendent receives from \$2,000 to \$3,000 a year, the miner \$3.50 a day and the laborer \$2.50. The watchmen in the deserted camps have \$75 a month, while the rest of the desert people, merchants, gamblers, and the riffraff do not average as well as those on salaries. But let the traveler talk to Tom Purcell in Marietta or to "Cub" Lee, who lives in the Amargosa Valley, or almost any one of half the desert people, and he will find that they have at one time or another left the desert to go to lands of trees and flowers—even to that Eden of perpetual bloom in southern California. They found there employment at satisfactory wages, but there was that in the desert that reached out, took them in its grasp, and drew them back irresistibly—drew them



Panning a free milling specimen.



back to live and die among the wastes.

There are kelpies of the desert as of the sea—kelpies and wraiths, sprites and nymphs. They haunt the peaks, the canyons, the mesas, and the valleys, and they lure men away from civilized homes to dwell with them.

Once a traveler when visiting Death Valley climbed to the top of the highest peak of the Panamints. It was on a perfect day and standing there two miles above the sea he saw on the west the Slate range, the Argus, and blue with haze in distance, the Sierras. At the south rose gray Pilot Butte, the variegated Calicos, and far away the San Bernardinos. To the north the snowy White and brilliant Red ranges seemed to unite in the horizon, while in the east the rainbow hued Funerals, the pink-white Granite, the Juan-watch, and range on range of unnamed mountains rose one beyond the other until the last

was but a shadow in the blue vault of heaven. Between the ranges lay the mesas and valleys, yellow with sand and grease bush, spotted with black lava buttes and splashed with the gleaming beds of salts, while here and there the tossing brown fogs and the feathery brown plumes of the sand storms alternated with mirage lakes that sparkled and danced in the sunlight.

It was a desert picture but if judged by its power to stir the emotions it was beyond comparison with any scene that needs or depends upon the colors of foliage and vegetation.

The sprites and nymphs of the desert may be found perhaps in the magnificent scenery and wonderful natural phenomena, but the kelpies that lure man out on the wastes till he sinks into the desert man's last home hide in its mirages its myths of golden reefs and the joys that lie beyond them.



A silver mining camp.

## Woman's Council Table.

### LADY ABERDEEN.

BY J. CASTELL HOPKINS.

**I**SHBEL, COUNTESS OF ABERDEEN, holds a position of great importance as the wife of the new governor-general of Canada. By virtue of her own ability she is likely to add to its influence. She has proved herself, during a career which is brief in years, to be a persuasive and popular speaker; a keen and interested politician; a sincere and life-long philanthropist; a pronounced advocate of extended power for her sex; a devoted and enthusiastic supporter of Home Rule for Ireland, and withal a charming woman who neglects none of those myriad duties which fall to the lot of one who is head of a household and mother of a family. Popular in society whether it be Scotch, Irish, English, Canadian, or American; popular in political circles; popular among the poor as well as the powerful, Lady Aberdeen certainly possesses the characteristics of a remarkable personality.

Born in 1857, Miss Ishbel Marjoribanks was the daughter of a family which boasts the blood of the Bruces in its veins, and in the case of her father was ennobled in 1881 with the title of Baron Tweedmouth. Much of her youth was spent upon the family estate of Guisachan in the Highlands of Scotland and amid the pure bracing air of that delightful and healthy climate. It was at this time that the future countess made friends with the great statesman who was so frequently her father's guest—the Right Hon. W. E. Gladstone. Mounted on a Highland pony she used to accompany him on his rides around the country and the Grand Old Man appeared to delight in talking to the bright little girl about principles and people in the great world of which he was himself a central figure. No doubt these conversations laid the foundation of that close friendship which now exists between the Gladstones and the Aberdeens, based so far as the youthful countess was concerned upon the warm admiration and personal influence produced by this intercourse of earlier days.

At the age of twenty, in the summer of 1877, she became the bride of the young Earl of Aberdeen. Everything looked bright and

the prospects were of the happiest. Born to power and position, Lord Aberdeen possessed unbounded wealth, beautiful residences (of which the ancestral home at Haddo House is a magnificent illustration), and unlimited opportunities. The grandson of a prime-minister even without the other special advantages named would in a country like Great Britain have considerable chances in public life; and the personal friendship of William Gladstone which came to the young nobleman not long after his marriage, practically settled the question of his future.

There were many temptations to live an idle, peaceful, happy life and let the storms and successes, shade and sunshine of politics remain undisturbed. The young couple had almost everything that heart could desire in the way of wealth, comfort, social influence and position and they could hardly have been blamed if life had been allowed to drift along in the easy path which fate had apparently spread out before them and strewn with roses. But neither of them possessed the character which enjoys ignoble ease, no matter how beautiful and reasonable it may appear to be, and Lord Aberdeen was fortunate in having a wife who embodies that delightful sentence of Disraeli's in "Coningsby," "Man conceives fortune, but woman conducts it. It is the spirit of man that says, 'I will be great,' but it is the sympathy of woman that usually makes him so."

The young countess soon showed the direction in which her energies were to be thrown. She set herself seriously to study the peculiar type of Scotch peasantry by which Haddo House was surrounded, and about twelve years ago formed the association which at first took the name of the estate, but in after years grew far beyond merely local limits into the "Onward and Upward Association" which to-day boasts a membership of thousands and publishes a bright and interesting paper under Lady Aberdeen's editorship. When originated, however, in a little drawing room gathering at Haddo House, it had for object the elevation, com-

## Woman's Council Table.

LADY ABERDEEN.

719

fort, and cheer of the workingwomen upon the estate. But it was so successful that the method was adopted in other large households, and soon extended widely in the form of branch associations.

In 1883 Lady Aberdeen organized a "Ladies' Union for the Care of Young Girls," whose work embraced a free registry and training home for servants, a lodging-house for working-girls, a club of young women, and a supervised scheme of emigration.

Meanwhile, Lord Aberdeen had been appointed in 1881 lord high commissioner to the church of Scotland, and the countess had to add the responsibilities of presiding for five years over the hospitalities of Holyrood Palace in the social season, to the multifarious duties she had assumed in other directions. The year 1886 saw her for six months in Dublin, helping her husband in the difficult task of governing Ireland. Though the time was short and Mr. Gladstone's defeat at the polls brought Lord Aberdeen's vice-royalty to a sudden close, it was long enough for them to become the most popular occupants of the castle since the days of Earl Fitzwilliam, who one hundred years before had brought to Ireland a message of peace and conciliation—unfortunately not realized—from the government of William Pitt. A tour through the southern part of the country brought out the most abundant evidences of popularity, while Lady Aberdeen's warm and widely distributed hospitality, embracing all classes and combined with a charity which was unstinted in character, though careful in application, won for her the warmest feelings from the sympathetic hearts of a people who are so easily touched by kindness and won by

courtesy as are the sons and daughters of Erin.

It was at this time too that Lady Aberdeen began that work of encouraging Irish industries which has recently found such useful scope in her Irish Village at the World's Fair. She published an open letter appealing for a representation of Irish industrial work at the forthcoming Edinburgh Exhibition.

But the time for departure had now come and the public demonstration of regret at Dublin which followed has been described from a Tory source as

being the most remarkable expression of public feeling and tribute of honor since the days of O'Connell. And it was not altogether partisan either. No greater compliment to the tact and skill which had been displayed by Their Excellencies could have been given than the historic dispatch of July 18 from the Dublin correspondent of that most conservative of papers, the *London Times*:

"If it were possible, the majority of the people in the country would desire to see the vice-royalty retained by Lord and Lady Aberdeen, who have done more to make the office popular with the masses than

any of their predecessors."

The writer went on to say that their unfailing and unbounded kindness and generosity had conquered any prejudice which might at first have existed on political grounds. After leaving Ireland, so far as official duties were concerned, Lord and Lady Aberdeen found plenty to do. Both were deeply interested in all manner of philanthropic work and devoted themselves to forwarding the various interests which present themselves so abundantly in England to per-



Lady Aberdeen.

## Woman's Council Table.

720

LADY ABERDEEN.

sons who wish to promote the welfare of humanity. Part of the time they lived in the metropolis and Lady Aberdeen, as one of the few great liberal peeresses, was able to aid Mr. Gladstone materially by acting as one of the social leaders of London. British society is so constituted that much good party work may be done in the salons of the capital and in this particular line the conservatives have generally, and perhaps naturally, been far in advance of their opponents.

In 1891, Lord Aberdeen visited Canada and with his family lived in Hamilton, Ontario, for a season. Here Lady Aberdeen made herself extremely popular, visiting Winnipeg and forming a society for the distribution of literature to settlers in Manitoba, promoting various charitable undertakings, and visiting individual members of the Haddo House Association who had married and settled in the Dominion. Lord Aberdeen acquired large landed interests in British Columbia and also made an extremely favorable impression upon the people. It was not therefore surprising that when William Gladstone came into office a year ago, his name should be on everybody's lips as the prospective governor-general of Canada, in succession to Lord Derby. When it was seen that Lord Houghton had been given the vice-royalty of Ireland, the expectation became a certainty.

Meanwhile Lady Aberdeen had thrown herself enthusiastically into the scheme for promoting Irish industrial representation at Chicago. She visited Ireland, southwest and northwest, delivered innumerable speeches, stirred up the local interest of hundreds of towns and villages, developed the cottage manufacturing interests of the country immensely, and after prolonged efforts established the Irish Village upon a firm footing. This year, as president of the Irish Industries Association, she has been able to pour thousands of pounds into the humbler homes of Ireland as a result of sales and orders from the United States.

By conviction, Lady Aberdeen is a Home Ruler. She believes with her husband in the gospel of Ireland for the Irish and in the fullest development of self-government. She goes even further and thinks that the realization of Mr. Gladstone's policy will remove the last obstacle to perfect friendship and complete alliance between England and the

American republic. Speaking at Berwick, Scotland, a year ago under the auspices of the local Woman's Liberal Association she expressed her opinions in eloquent and impressive language:

"Home Rule does not mean only the pacification of Ireland, great as that object may be. It means the removal of the one cause of friction and irritation between the two great branches of the English-speaking race. What sacrifice would it not be worth while to endure to accomplish this alone? What may not the English-speaking races accomplish for the world if allied and united in aim and feeling?"

"Some of us on both sides of the water may dream of an alliance more definite than this, but whether this may ever come about or not, let us remember that if ever a complete understanding is brought about between us and that great nation which is bone of our bone, flesh of our flesh; if ever we stand shoulder to shoulder before the world, God's chosen people above all others in the service of humanity; the first step to that grand consummation was taken when our great leader pledged himself to do justice to Ireland if it cost him office, power, the leisure of old age which he had so richly earned, yes, even life itself."

The extract is a somewhat long one, but it illustrates in a most striking way the power of speech and expression possessed by the Countess of Aberdeen. It is not surprising therefore that on the eve of her departure for Canada she was elected president of the Woman's National Liberal Federation of Great Britain in place of Mrs. Gladstone. Her desire to decline the honor on account of expected absence from the country was refused consideration and she was practically compelled to accept the highest post among the woman workers and sympathizers of British liberalism.

At Chicago not long before, she had been honored with the presidency of the World's Congress of Women and shortly after her arrival in Canada, a large meeting was held in Toronto and a National Council of Women formed with herself as president. So Lady Aberdeen may be fairly considered as one of the principal representative women of the day and in many ways a most remarkable one. Her views upon the advancement and enfranchisement of her sex are clear and certainly progressive. In an inter-



view at Chicago recently she protested against the tendency to "capitalize the woman rather than the work." Her idea is to spell woman with a small "w"; to work quietly and always to place the homes and children above all else. Mutual admiration societies should be done away with and practical work substituted. This latter criticism may be applied with force also to men and their organizations.

At the Toronto meeting already referred to Lady Aberdeen urged the abolition of that spirit of rivalry and jealousy which does so much harm to all great movements, and supported the idea of a National Council as being likely to limit and decrease the scope for such difficulties. While advocating the fullest exercise of power and influence by women in Canada as elsewhere, she was careful to insist upon attentive and sympathetic care for the noble duties of home life. "Some of the very best and ablest women in public life whom I have known, have been women whose homes were the best ordered." This

seems to be the key note of her aspirations in this direction—a broad, sympathetic influence upon public affairs, which shall widen the sphere of home culture and harmony without restricting the domestic work and duties of the sex.

But here we may leave the wife of the new governor-general of Canada. Her career has exemplified the beautiful lines of Lowell:

"Life is a leaf of paper white  
Upon which each of us may write  
A word or two—then comes the night."

The pages so far have been written upon in distinct and expressive terms, and standing as she does upon the verge of five years' administration of the affairs of a great new country, in much of which she will share the responsibilities and labor of her husband, we may feel reasonably sure that the Countess of Aberdeen will leave a record of good work well done; and it will not be her fault if the people of Canada and the United States are not better friends at the end than at the beginning.

## WHAT IS POLITENESS?

BY ANGELINE BRYCE MARTIN.

SOME one has said that politeness is graceful kindness, which means that it is unselfishness charmingly manifest.

The highest order of politeness connects itself with culture and is an art that hides art; but viewed as a quality it may exist in a rude and uncultivated nature. It is a badge of character as well as a bloom of true gentility and cannot thrive without the nourishment of self-denial well heaped around its roots. Enemies can be polite to one another, but ill-tempered people never are. If you are right-minded and self-possessed politeness is natural to you.

I have often observed that shyness and the embarrassments consequent to it are fruitful sources of apparent ill manners easily mistaken for gross impoliteness. To be able to do or say the right thing at the right time demands a steadfast attention to the needs of others; and this attention we cannot give if we are in a tumult of agitation about ourselves. It is certain that the man or woman who enters a drawing room burdened with a doubt about self in point of dress or personal

appearance cannot remember the thousand and one swift touches of kindly color that must be given to passing conversation.

Politeness, from the Latin *polire*, to polish, is of urban origin and has grown out of the policy of pleasing others for the sake of social success; but our Christian civilization insists upon filling the hollow of mere pretense with the solid virtue of the golden rule. Do unto others as you would have them do unto you, means that the doing must be out of pure goodness of heart.

To avail much politeness must be a habit, not an occasional mood. Like full dress it really shows to disadvantage if not worn with the air of having been born in it. We must wear it at home or we shall not find it fitting us well in the house of our neighbor.

I have a charming friend who insists that politeness is but the highest order of selfishness—that the desire to be thought well of by all good people, nay by all people good or bad, is at the bottom of it. We need not accept this theory; but, after all, it is worth while to have everybody feel that we wish to

## Woman's Council Table.

722

### A RUMMAGE AMONG COLONIAL ALMANACS.

make our presence a comfort and not an embarrassment.

Mere elegance of manners, mere correctness in following conventional rules, mere accuracy of deportment as regards physical bearing, and mere facility in gliding through the intricacies of formal social gymnastics are doubtless important attainments; but politeness may not be reached by them. You must be constantly thoughtful of what will please others—you must find your own happiness in making each person happy that you meet. You must be a storage battery of cheerful and engaging influences, an optimist, a prophet of good, as well as a person of easy and polished bearing. I have met very courtly people who were exceedingly impolite; they forgot to overlook the discourtesy of others.

The strongest strain that true politeness can be put to is shown when it must treat impoliteness with the same fine suavity that it gives to the gentlest and kindest attentions. The slightest show of resentment, disgust, or contempt, any hint or sign of consciousness that another has blundered or done worse is fatal to perfect manners. For politeness is a social virtue which disappears the moment that anger or combativeness comes in sight. Any polemic display of didactic insistency is poison to the harmony of general conversation, and contradictions to be at all tolerable must be softened into suggestions or so refined by respectfulness as to appear even more acceptable than downright concessions. In a word true politeness is the diplomacy of

a thoroughly kind and liberal soul bent upon extracting pleasure from making other souls happy.

I have said that politeness must have its origin in the life of home—that is must begin at the fireside, in the library, at the family table. Boarding schools, colleges, foreign travel, and social intercourse with refined people cannot wholly eradicate those lines of disfigurement scratched in one's character by ill home training. Genuine good breeding comes of ingrained domestic gentility; and politeness is an essence absorbed from the atmosphere of good breeding which fills every thoroughly well-ordered home.

The most difficult task required of the average individual in the social congregation is that of forgetting himself. Indeed it is almost impossible to one whose training from infancy has not been constantly in the direction of what we may name social charity; for if we are truly charitable touching the faults or shortcomings of others we do not suspect that others will be uncharitable touching our mistakes. This eliminates self-consciousness and sets us free to be natural and frank without a sign of mistrust or the appearance of being always on guard against some hidden danger.

One of the best definitions of politeness ever formulated was that offered by the school-girl:

"If your heart is set upon nothing but having a good time yourself you are impolite; if you go in for making everybody else have a good time you are polite."

### A RUMMAGE AMONG COLONIAL ALMANACS.

BY AGNES M. LATHE.

NINETEEN years after the landing of the Pilgrims, Stephen Daye printed on the Cambridge Press the second American book; it was entitled "An Almanac calculated for New England, by Mr. Pierce, Mariner." From that date, 1639, an almanac was published annually. It served many purposes,—as that of a calendar, or a time-table, of a receipt book, and as a general guide in daily living. In those days papers and magazines were not published on this side of the Atlantic, and books were few and for the wealthy only. The almanac went

into thousands of homes. It hung on the nail behind the kitchen door, and each annual issue was read and reread until the next issue came to take its place.

The authors of these almanacs were neither obscure nor unlearned men. "The Astronomical Calculations" for 1648 was by Urian Oakes, afterwards president of Harvard College. The first number printed in Boston was by a certain Foster, whose death called out the appropriate lines,

"Thy body which no activeness did lack  
Now's laid aside like an old almanac."

## Woman's Council Table.

### A RUMMAGE AMONG COLONIAL ALMANACS.

723

But the almanac for 1682 was of especial importance to the public then, and is of especial interest to the student now, since it was from the hand of the great Cotton Mather. To the usual calendar he appended a full chronology of the Bible, and he concluded with an urgent appeal to his readers to prepare in time for eternity.

In all these almanacs the year began with March,

"The first month, clased March, hath xxxi. dayes,"

and it was not until 1694 that the reckoning was changed to our present system. The number for that year, 1694, introduced another improvement in the form of blank leaves between the months. These the colonial fathers found very convenient, using them for notes, for accounts, and even for records of marriages and births.

During the first seventy-five years there were almost as many almanac-makers as almanacs. But in 1725 the art passed into the hands of a certain Nathaniel Ames of Delham. He began his work of almanac making at the early age of seventeen, and did not cease until his death at fifty-seven. His almanac had a large circulation, not only in the Massachusetts colony, where 60,000 were sold annually, but also in the other colonies and provinces.

This almanac was more pretentious than the early ones. Each of the twelve pages was headed by a stanza taken usually from some standard English author. While Mr. Ames levied upon Addison, Thomson, Pope, Dryden, Butler, and Milton for the benefit of the New England farmer, he was not entirely dependent upon others for his poetry. He could upon occasion make verses for himself, although he said, self-deprecatingly, "I desire you would be pleased to take them as some men take their wives, for better or for worse." The reader will find them, however, neat and always witty and pointed. Thus in 1729, possibly in answer to some unfavorable criticism on his almanac, he wrote,

"Man was at first a perfect upright creature,  
The lovely image of his great Creator;  
When Adam fell all men in him transgressed,  
And since that time, they err who are the best.

"The printer errs, I err much like the rest,  
Welcome that man for to complain of me  
Whose self and works are quite from errors free."

He was not always so meek. He possessed that dangerous weapon, sarcasm, and often turned its sharp edge against those foes of the human race, the followers of the law, the church, and medicine:

"For Lawyers, Priests, nor Doctors ne'er had been

If man had stood against the assaults of sin.  
But Oh! he fell—and so accursed we be,  
The world is now obliged to use all three."

The pages devoted to the months are exceedingly astronomical in appearance. They bristle with symbolic figures, with quarter moons, half moons, and all the signs of the zodiac. But the unscientific reader probably skipped over those quickly and lighted with amusement upon some shrewd comment of Ames. That worthy gentleman was a keen observer of men and women, and many of his reflections are as pithy to-day as they were a hundred and fifty years ago. He pondered upon the question of marriage in this wise:

"Apr. 7-1762.—Whether it is not better to marry a quiet fool than a witty scold."

His comments on public men and their methods suggest the political caucus of the present:

"May 27-1762.—

The public good men oft pretend

While private interest is their end."

"July 8-1764.—Much talk and little said."

The two comments:

"Sept. 24-1762.—Strange that we should feel the war most when it is past,"

and

"Oct. 20-1762.—Let the poor be content with their present lot; for when they come to make brick without straw their case will be worse,"

gain in significance to us when we remember that those were the days of George III. and that rumors of increased import duties and of internal taxes were already floating in the colonial air.

Besides these observations and astronomical calculations, the almanac invariably contained an address to that pleasant fiction of the editorial fancy, the Kind Reader, or the Courteous Reader. In this friendly letter, Mr. Ames, "Student in Physick and Astronomy," wrote informally, sometimes of plants, sometimes of medicine. Once he gave an excellent temperance sermon, closing with this sentence:

## Woman's Council Table.

724

### A RUMMAGE AMONG COLONIAL ALMANACS.

"He that gains a habit of abstinence from strong drink in the forenoon is in but little danger of being drunk in the afternoon."

During all these years the almanac was continually increasing in size as well as in interest. The address to the reader expanded; the dates of the general meetings of "the friendly sects of men called Quakers" were added in 1760, as were also tables of interest, of the weight and value of gold, of the stage roads and houses of entertainment. In this general enlargement the interests of the women were not forgotten. The number for 1762 contained "A Proper Receipt for Making Currant Wine," and some pleasant notes upon tea.

In passing from father to son in 1765 the almanac suffered no harm. The references, however, to the trouble with England become more frequent and more pointed. Thus:

"Feb. 7-1765.—It is time to think of raising hemp and flax, if we're a mind to save a tax."

"Jan. 18-1771.—

"A Royalty is one thing

And slavery another."

From that date, 1771, the almanac contains sly allusions and innuendoes which must have harmonized with the thoughts and feelings of the readers without inflaming them. But the issue for 1775, the last of the series, cast aside all pretenses and published a bold and significant description of the "Method of Making Gunpowder." Yet when the vexation of the colonists is considered, it is surprising, not that so many, but that so few references are made to the constantly increasing strife. Both father and son must have been prudent men, and followers of their own maxim, "If you can't bite, never show your teeth."

Little is known of the Ames' history beyond the fact that the father practiced medicine, calculated almanacs, and kept a tavern. To the almanac of 1751 he appended this notice:

"These are to signify to all persons that travel the great post road southwest from Boston, that I keep a house of public entertainment eleven miles from Boston at the sign of the Sun. If they want refreshment and see cause to be my guests they shall be well entertained at a reasonable rate.

"N. Ames."

But the next year the Courteous Reader is informed that

"The sign advertised last by reason of some little disappointments is not put up; but the thing intended to be signified by it is to be had according to said advertisement."

Signs seem to have been a source of trouble to Mr. Ames. It is related that a number of the colonial judges having decided a case against him, in his opinion unlawfully, he sketched their honors on a board in front of his inn, attired in their full-bottomed wigs, but tipping, with their backs toward a book entitled "Province Laws." When the Boston authorities sent to remove this scandalous drawing, the officers found nothing but a board on which was written, "An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it."

For seventy-two years Massachusetts was the only colony to publish an almanac. Then in 1697 New York entered the lists. The Dutch colony was followed in its turn by Rhode Island in 1728 and by Virginia in 1731. But the most noted number of all was printed two years later in Philadelphia. The little pamphlet was named "Poor Richard's Almanack." Its calculator was a mythical personage, and its publisher a prosperous young printer. The young man, afterwards one of the most trusted of the Revolutionary statesmen, the most celebrated American diplomat in England and France, was no other than Benjamin Franklin. Contrary to the usual custom, this almanac was advertised in the paper, Franklin's own paper, the *Pennsylvania Gazette*, of December 19, 1732. Advertising was as efficacious then as now. The copies were sold so rapidly that the *Gazette* for Jan. 4, 1733, announced the coming second edition, and a week later the third.

In addition to this strange custom of advertising the almanac, Franklin stimulated its sale by a bit of shrewd humor. In the preface of the first number he announced that he should have given the world an almanac long ago but for fear of injuring his friend Titan Leeds,

"But this obstacle is soon to be removed. He dies by my calculation, made at his request, on Oct. 17, 1733."

The astonished Mr. Leeds protested vehemently. He declared that he was alive, and hoped to continue alive for years to come. But Franklin calmly continued in 1734,



## Woman's Council Table.

### A RUMMAGE AMONG COLONIAL ALMANACS.

725

"I cannot say positively whether he is dead or alive, since I was unable to be present at the closing scene. There is, however, the strongest probability that my dear friend is no more; for there appears in his name an almanac for the year 1734 in which I am treated in a very gross and unhandsome manner, in which I am called a false predictor, an ignorant, a conceited scribbler, a fool and a liar. Mr. Leeds was too well-bred to use any man so indiscreetly, and so scurrilously, and moreover his esteem and affection for me was extraordinary."

This little skirmish had a great effect on the sale of the almanac. So calmly was Mr. Leeds' death announced that many people were deceived, and therefore bought the rival almanac. Then when the irate Mr. Leeds attacked the "false predictor," every one hastened to purchase the next almanac in order to read his defense. Mr. Leeds lost his temper, but Franklin was unruffled and polite, and well he could afford to be, for by this little quarrel and by advertising he established his almanac in the good graces of the Pennsylvanians. It was printed for twenty-five years, and had an annual sale of ten thousand copies. During the last fourteen years of its existence, there were sold, according to Franklin's accounts, 141,257 copies at a value of £2,213.

Several elements combined to render this almanac popular. In the first place, its name was in its favor. In this Franklin showed not originality but good judgment, for he derived the name "Poor Richard" from an old English prototype, "Poor Robin." For fear that the public might consider him too young and too ignorant for a calculator, he borrowed the name of Richard Saunders. Few of his readers were aware that Saunders was an English surgeon of the 18th century and a noted compiler of almanacs.

In regard to the poetry which headed each month, little that is pleasing can be said. Franklin acknowledged, "I know as well as thee, that I am no poet-born, and it is a trade I never learnt, nor, indeed could learn." It is to be regretted that instead of writing silly and coarse lines with his own 'prentice hand, he had not selected noble ones from the master minds.

Like Mr. Ames, Franklin furnished much useful information in his almanac. He gave the dates of the general meetings of the Quakers, of the Baptists, of the county fairs, and of the supreme courts. He added a table of

weights and measures, and a table of kings from "K. Egbert, Saxon, 818, to George II." Even in such a prosaic list as this his humor crops out, for he closes it with:

"Poor Richard, an American Prince without subjects, his wife being viceroy over him."

In the issue for 1738 he announces:

"You will excuse me, dear readers, that I afford you no eclipses of the moon this year. The trouble is I do not find they do you any good."

Writing of diseases he said,

"This year the stone blind shall see but very little, and the dumb shan't speak very plain. As to old age, it will be incurable, this year, because of the years past."

The special attraction of the almanac to its readers, then, as to the student now, was its maxims. They gave a humorous cast to the little book; they made it a comic almanac. Franklin's wanderings as a lad taught him many truths, which he afterwards contracted into aphorisms. The boy who entered Philadelphia with all his belongings tied up in a pocket-handkerchief, comprehended fully the meaning of "light purse, heavy heart." The plausible governor always promising and never performing, proved to him that "An egg to-day is better than a hen to-morrow," while his London friends convinced him that "He who lies down with dogs shall rise up with fleas."

The knowledge of human nature and the skill in dealing with it which were such prominent characteristics of Franklin's manhood, are embodied in many sage sayings. How much observation of men and women is implied in this, "He that falls in love with himself will have no rivals." And how much shrewdness in the homely proverb, "Blame-all and Praise-all are two blockheads."

But Franklin did not depend entirely upon his own experience and perception. He gathered wise speeches, witty epigrams, from all sources. He took ideas from Proverbs, such as "A good wife lost, is God's gift lost." Sometimes he clothed the thought in the language of the farm as when he wrote, "The rotten apple spoils his companion."

He chose many maxims from Bacon, Addison, and other English authors. Who that is familiar with Chesterfield could doubt the origin of "There is no little enemy," of "Hast thou virtue? Acquire then the graces and beauties of virtue." After studying

## Woman's Council Table.

726

### A SECRET BLADE IN THE HILT.

French, Italian, and Spanish he gleaned from foreign fields, taking most freely from the French. Yet whatever the source of a maxim, in passing through Franklin's hands it was so stamped with his own shrewdness and humor that it became truly his. It would be almost impossible to overestimate the influence of these maxims upon the public of that age. They amused the people and they did more than this, they went into thousands of homes where there were no books, no magazines, no newspapers; they spoke to men and women who never heard a lecturer or an orator. To such people these maxims were jokes, and lectures, and sermons, clothed in plain language, suited to their comprehension, and adapted to their daily needs. Franklin warned them repeatedly against falling into the hands of those enemies of mankind, physicians and lawyers. He preached thrift unceasingly,—“Keep thy shop and thy shop will keep thee.” “Look before, or you will find yourself behind.” He recommended moderation in eating and drinking,—“Fools

make feasts, and wise men eat them,” in talking,—“Discretion of speech is more than eloquence,” and in spending,—“A penny saved is a penny gained.”

Once in a while Franklin gave aphorisms of a larger scope, such as, “Wealth is not his that has it, but his that enjoys it.” And again, “The sun never repents of the good he does, nor does he demand a recompense.” But as a rule the precepts were of a practical nature. For Franklin's morality was entirely of the world. It dealt with daily conduct. It expressed not the beauty of holiness but the wisdom of goodness.

The maxims of all the previous numbers were gathered together and printed in the preface to the last issue, that of 1757. This compilation entitled “Poor Richard's Sayings” has had a world-wide circulation. It went rapidly over the American continent, crossed the ocean, was reprinted in Great Britain, and then translated into Spanish, Danish, Swedish, Polish, Russian, Bohemian, Dutch, and Chinese.

### A SECRET BLADE IN THE HILT.

BY MRS. J. FOWLER WILLING.

MERCY “blesseth him that gives, and him that takes.” Prejudice is a sword with a secret blade in the hilt. The effort to strike with it starts the spring which gashes the hand.

The Jews have been the football of prejudice for centuries. The bitterness and cruelty of the feeling against them have damaged both them and their persecutors.

Prejudice gags the accused, and denies him witness and counsel. It strikes at a basal principle of justice, and so puts all in peril. No one can tell how soon he may stand at the prisoner's bar himself.

Prejudice sets aside the royal law according to the Scripture, “Thou shalt love thy neighbor as thyself.”

The prejudice against the Jew is most unreasonable. The Chinese treat their women as soulless slaves; yet they give the mother measureless power. Roman Catholics treat women as minors and inferiors; yet they worship one woman constantly and devoutly. We treat the Jew as though he could not be trusted; yet we know that in a pluto-

cratic civilization, like our own, he is king.

We make him an exception to the Declaration of Independence. With what inflection do we say, “He is a Jew”? In a political campaign would a party organ dare flame out in its headlines, that *the Jew*, Goldstein, or what-not, had accepted the nomination for mayor?

In some summer resorts the cottagers' leases are so drawn as to shut out all Hebrews. The complaint is that they are loud and obtrusive, making themselves specially disagreeable. That may be because the feeling against them hurts their self-respect, and puts them on their bad behavior. The kicked dog snarls and snaps. Treat a man as though he were a scoundrel, and you push him toward scoundrelhood. Well people have been killed outright by being treated as though they were ill and dying. Souls have been driven to hell by distrust.

It must be a terrible thing for one to know from his childhood that he is an object of contempt and aversion. What heart could he have to make anything of himself? He could

have no patriotism. A country is not so many square miles of land and water, hills and plains. To be "a thing men should die for at need," it must hold sweet memories, gentle amenities, loving guardianship. Race or birth prejudice must kill out public spirit and human sympathy. The wonder is that every Jew is not an anarchist, an Ishmaelite, his hand against every man. He would have become that long ago, but for his family life, and his skill in fortune building.

Who has not read that biting sarcasm of Disraeli, the Jewish premier of Great Britain: "Christians ought to think well of the Jews. Half of them worship a Jew, and the other half His mother." The same writer says of his race in proud reference to the fact that when they have a chance their vital brain always brings them to the front: "They baffled the Pharaohs, Nebuchadnezzars, and Rome. In spite of centuries of degradation, they greatly participate in every intellectual movement in Europe. They monopolize the professorial chairs of German universities. As ministers of finance, they rule courts."

What might this people have become, if they had been given a fair field? The world is poorer by just so much as they have been held back from their best.

They were the world's first moral teachers. Geikie says, "To other races we owe the splendid inheritance of modern civilization and secular culture; but the religious education of mankind has been the gift of the Jew alone."

Our Sacred Book is Hebrew. Its writers and its "characters" were nearly all Jews.

He whom we trust for salvation was a Jew. If He carried a human form, or its semblance, into heaven, where He ever liveth to make intercession for us, that form was Hebrew in lineament and feature.

Strange that we should do so little to win this race to Christ. We cross oceans, deserts, and mountain chains, to find other wanderers; but if our next neighbor is a Jew, we will not break through his exclusiveness to save his soul. His heart may break with longings for his Messiah. We take no pains to show him that we have found Him of whom Moses in the law and the prophets did write.

A Jew refused to sign a petition to abate, as a neighborhood nuisance, a set of noisy worshippers. "No," he said, "they believe that their Messiah has come. If I believed that mine had come, I should shout louder than they do."

This prejudice cripples and narrows our own souls. Love is the essential Christian grace. Whatever mars our love, mars our Christliness. It displeases our Lord. He tasted death for every man. His Gospel is "to the Jew first." We cannot be "as He was in the world" unless we love all whom He redeemed.

God is breathing upon the dry bones of the Hebrew race. Many of them are studying the life of Jesus of Nazareth. Rabinowitz, a learned lawyer, was sent to Palestine to buy land for his exiled Russian brethren. Reading the New Testament on the Mount of Olives, near the place of our Lord's ascension, the veil was suddenly lifted from his heart, and he received Jesus as his Messiah. He is now in correspondence with many of the best of his race who are groping out toward our Redeemer.

There are about a quarter of a million Jews in New York City. God has sent to them a young man from Poland, who is leading many of them to Christ. He and his wife belong to the richest and most influential Hebrew families. Converted through the study of the Scriptures, driven to America by persecution, Warszawiak has been used of God to open a wonderful work among New York Jews.

Before genuine Christianity prejudice melts like wax in the flame. Love will win Hebrews, as it does all human souls.

A few years ago a society was formed among the poor Jews in the East End of London, known as *Chovevi Zion*, for the helping of Hebrew exiles. Its care of those driven out of Russia has given it standing of late, and it is spreading all over Europe. This new national bond may help break the selfish individualism of the Jews, and put them in line to receive the Messiah.

With their vital brain, skill in finance, and tenacity of moral purpose, the Hebrews may yet become the world's best missionaries. God forbid that we should hinder them by a feather's weight of prejudice

## Woman's Council Table.

### THE ETIQUETTE OF CALLS AND VISITS.

BY HARRIET F. ROBINSON.

**W**HAT we are obliged to do we often do ungraciously, for there is a certain trait in humanity that inspires in us a revolt against compulsion; and so it is that in social intercourse we sometimes rebel against the dictates of convention, regarding fashion as an unreasoning tyrant. But I think upon a second thought we shall find that the laws that govern our social intercourse with one another are really based upon reason and good sense.

It surely cannot be necessary to justify the existence of a polite social order, and without the rules which society has set up for its own government and protection we should live in a pretty state of unmannerly chaos.

To begin at the beginning, it is our first duty to our neighbor to be agreeable in person, manner, and speech. That is the truest courtesy, that is considerate. Pretension is snobbery. Therefore let us be ourselves in all our dealings, and mindful always of the feelings of others. Thus, whether as hostess or guest, shall we make ourselves always welcome.

In the matter of introductions, if a gentleman is to be presented, it must be with the lady's consent. When there is a disparity of age between two women a proper respect for years requires that the younger should be introduced to her senior. An introduction at a public gathering, however, being an accident of situation, may not properly be held to constitute an acquaintance except by the mutual agreement of the persons involved.

Visits are the commonest form of social observance and the simplest duty. One calls upon a newcomer in the neighborhood or not as one is disposed. It is often an act of most gracious hospitality to do so, for the simple call may open a new window to the world for some forlorn and homesick pilgrim into a new part of town. Each call thus made should be returned within a fortnight. This is imperative. If after that it should be desired by either to drop the acquaintance, it may be done naturally and without rudeness. Custom prescribes that from two days to a

week after a dinner party or a ball one should call upon the hostess. It is permissible for a gentleman to leave his card or for his wife, in paying her visit, to leave it with her own.

If there are several ladies in a household or visitors whom one wishes to remember, separate cards should be left for each person. Bending the edges or corners of a card to signify that one has left it in person or that it is intended for all the ladies of the family is an old-fashioned custom that is now honored in the breach.

Formal visits of condolence or congratulation or of farewell are all proper observances, dictated by an amiable regard for one's acquaintances. In each of these cases however the leaving of cards serves the same purpose.

A gentleman, in calling upon ladies, should retain his hat in hand, unless invited to lay it upon a table or rack. To leave the hat in the hall implies a familiar footing in the house. The lady rises to meet her visitor and gives him her hand. She should not in any event accompany a departing guest beyond the door of the parlor, nor need she move from her place in formal leave-taking.

It is often convenient, if one has a large acquaintance, to set aside one day for receiving visits and this day should be engraved upon one's card in the corner. It may however be written with perfect propriety.

A popular and withal a commendable manner of squaring social accounts is by an afternoon "tea" or an "at home." Notes of invitation for these functions may be written upon the visiting card or upon fine white note paper and need never be engraved except when the contemplated entertainment is on a large scale. In fact engraved invitations to ball or wedding are required only where they save labor. The written form is quite as good where the occasion is informal or the company small. Printed invitations as well as printed visiting cards are not tolerable. They are the worst of form, and it is worth while, if it is worth doing at all, to conform in all things to polite requirements.



## Woman's Council Table.

### A FAVOR'S REBOUND.

729

Next to avoiding printed invitations, and I am not sure but more important than that, is the rule founded upon obvious reasons, that every invitation should be promptly acknowledged, either by an acceptance or declination. Good breeding requires it and yet this simple observance is one very often neglected. "Pray you avoid it."

As to forms of invitation and response, the rules are simple. For informal occasions, the first person may be employed, as, for example, in inviting your friends, Mr. and Mrs. Benedict, to dinner you would write:

My dear Mrs. Benedict,

Mr. Holliday and I would be much pleased if you and Mr. Benedict would dine with us on Tuesday at seven o'clock.

Very sincerely yours,

Ellen Holliday.

The form of this invitation carries with it the assurance that the dinner is to be informal. For a more formal function you would write in the third person, and the response in either case must correspond to the manner of the invitation. If you write:

Mr. and Mrs. Holliday request the pleasure of the company of Mr. and Mrs. Benedict at

dinner on Tuesday evening, at seven o'clock, Mrs. Benedict would respond,

Mr. and Mrs. Benedict will be pleased to accept, etc.

or

Mr. and Mrs. Benedict regret that a previous engagement will prevent their accepting Mr. and Mrs. Holliday's kind invitation to dine on Tuesday evening.

The initials R. S. V. P. calling for a response are no longer regarded as polite in as much as one is not supposed to need a reminder of a duty so plain as that of acknowledging an invitation of any sort.

Immediately after a dinner party, tea, or ball, that is within a week or ten days at furthest, one must call upon the hostess or send cards. A lady sends a card for each of the ladies of the household, and her husband should enclose a card for each lady and each gentleman, on the theory that ladies visit ladies, and gentlemen call upon both ladies and gentlemen.

To sum up the whole matter of social obligations, it may be said that they are founded upon the golden rule of doing unto others as we would that others should do unto us.

### A FAVOR'S REBOUND.

BY MARIE GIESE.

Translated from "The Chautauquan" from the German "Ueber Land und Meer."

IT was in Berlin. The services were ended and from the cathedral people poured out like a great stream, separating in all directions over the city. Nature was in accord with the spirit of devotion which the worshipers took from the house of God. Above the sea of houses, dark clouds partially veiled a blue sky, pierced here and there with golden stars, while occasional snowflakes floated down and gradually spread a white covering over the partly frozen ground. The wind had fallen to a calm, in which the echoing voices of the bells blended to perfect harmony. The city here presented a peaceful mood but upon entering one of the principal streets a great tide of commerce was encountered.

Among the persons coming from the cathedral who went down the Linden, was a young woman of the cultured classes. On her beautiful face was a mingled expression

of pious uplifting and enjoyment of the mundane beauties of the glorious evening. An anxious child's voice arrested her thoughts.

"Primroses, ten cents a bunch! Buy some primroses, please?" In the glare of the electric light she saw a boy scarcely four years old, with a charming pale face and blue eyes looking beseechingly at her.

"Give me two," she pityingly said. "Have you made any money yet?"

Without hesitation he held out his little hand, showing a number of nickels and also several silver pieces.

"I see, little boy, you are lucky with—"

"Primrose Johnny, where 's your hat gone?" rang through the air and in an instant a rough-looking rascal of about twelve years snatched the child's cap and fled with it around the corner of Charlotten Street.

"Police! police!" cried the young woman, but without avail. In terror the little fellow

## Woman's Council Table.

730

### A FAVOR'S REBOUND.

dropped his flowers and began to cry. "My cap that Aunt Lehmann knit for my birthday present! My lovely new cap!"

His patroness stooped to pick up the bouquets, and said to comfort him, "There, there! I will make you another."

Several passers-by stopped; one distinguished-looking lady stepped out from a store and inquired what was the matter.

"How wrong to send a helpless child out begging," she said indignantly.

At this comment the child raised his little head and objected, "I am not begging! Aunt Lehmann says I am a regular salesman."

"That may be, but it does not excuse her for sending you alone out in the world."

"Because father is sick and not able to do anything," stammered the child excitedly.

"And your mother?"

"She died when I was born."

"Poor child," said his young protectress, "what is your name? Where do you live?"

"Charlie Klemzow, 21 Burg Street, with my father, stone-mason Klemzow."

"Here are your bouquets again, I will take you home, you cannot possibly get there alone."

"Please take this dollar for him," said the lady, "so that they won't punish him for taking home so little—"

"Aunt Lehmann never strikes me; neither does my father. They are good to me," protested Charlie.

"So much the better. But I must hurry. Good-by, miss, good-by, child." She entered her carriage waiting near by, just as the lad quickly ran up and reached to her all the rest of his flowers. In the same moment the horses started away.

The young woman took the child by the hand and they walked through the fast falling flakes to Burg Street.

At the palace yard, where the gay toy shops always attract a crowd of little people, they met a half-grown boy with a jumping-jack.

"Buy, madame! the genuine ballet-master! Twenty cents only, because it is you," and he showed off the jumping-jack, a lank youth with green Tyrolese hat and black moustache.

"Would you like it, Charlie?" she asked.

"O yes, he's fine!" and taking it, he pranced about her, chuckling with delight.

THE house designated was in the older, more modest side of Berlin. A passage led

into a court lighted only from the dim back windows. The little fellow tripped across it to a house and rang. The door was opened by a great raw-boned woman, somewhat of a dragon, but seemingly an honest soul.

"What is the matter, that he comes without me? Was it not settled that I should fetch him from the Linden? O—pardon me, madam, I did not see you! You wish something? Ah, it dawns on me now, you come in answer to my advertisement: 'A small boy of respectable birth, on account of prevailing misfortunes is offered for adoption.' Am I right?"

"No, I have not read the advertisement. I met the child and brought him home because he was wandering about the streets so forlorn. You would be surprised if I were to tell you!"

"Well, please come in. Klemzow himself shall thank you for bringing the child safely home."

"Is he dangerously ill?"

"Hopelessly, and, I may say without praising myself, that he and the child would have had sad times without Aunt Lehmann—I am scullion for the whole locality here—if I had not taken care to get him a warm bite and seen that he was kept wholesome. But I have my old mother, who must live too, and the small sum from the sick fund does not reach all around. But please step in."

The little room which she opened to view contained a bed, a cupboard, a great worm-eaten table, a wooden chair, a little oven, and the child's bed, which was a clothes hamper fitted out with two cushions and a cover. But this all shone with neatness.

They approached the sick man's bed. A night-lamp lit up the patient's face on which death had already set its seal, but an expression of deep mental suffering overcame the traces of physical pain and made a touching spectacle. Charlie sat on the edge of the bed. His thin cheeks were flushed and his eyes flashing with delight. In his hand he held aloft the jumping-jack giving an exhibition of its accomplishments.

The sick man bowed a greeting, and a faint smile played over his colorless lips: "He has told me how good you were to him. I have been very anxious about him but we did not know any other way to help ourselves today. Many thanks for your kindness!"

"How glad I was to do it! He is such a dear, lovable child."

"Is n't he? and especially when you know him as I do. He has never been a trouble to me and for his sake I would gladly stay—"

"Hush-sh! Brace up, Klemzow," interrupted Mrs. Lehmann in a suppressed tone. "The child hears the grass grow and we do not want to make him sad on this lovely evening. No." She turned to the child: "How is business, Charlie?"

"Sold everything! Got lots of money, just lots! six quarters and nine nickels!"

"It is not possible. If it were I should give up my scrubbing and go to selling flowers! Come, Charlie, let us go shopping! Your father and you shall celebrate to-morrow with true bouillon soup. That will be more of a luxury than you have had for a long while!" and Aunt Lehmann took him by the hand and left the room with him.

"I fear you are suffering great pain," said the young woman to the sick man.

"Since yesterday I have been easier, but the end is near and my heart bleeds when I think of the child. The orphan asylum—we should thank God for that, but he is so timid and affectionate—"

His voice forsook him and tears ran from his eyes, which were remarkably like Charlie's.

"If people could be found," he continued with difficulty, "who would adopt him for their own, I could die in peace. Oh, is it not possible for you to take him?"

"I would gladly promise to do so, but we are not at all well-to-do. For three years past we have been very much embarrassed. My husband is an artist and his talent is just beginning to be recognized. A painting has been ordered and will, we hope, attract many other orders. With this prospect I might ask him, but—"

"May God bless you!" The dimming eye, the dying voice conquered every obstacle.

"Since we always agree," she continued, "I will promise you now that I will take him and care for him. I give my word of honor."

"Your word of honor!" he murmured with a radiant smile. "O, how good, how generous you are! I see you will keep it." He folded his hands and appeared to pray. "Forgive me—for doubting—Thy goodness—" she thought she heard.

"I will come again," she said gently. "Meanwhile have patience and courage! God be with you." She told him her name and departed.

A half hour later she arrived at the house in the fourth story of which was her home. All its windows except her own were blazing with light. Her husband must have been belated to deliver his picture. She went up, lit the lamp in the sitting room, and a happy sense of homelike comfort came over her as she looked about the room, in which artistic taste prevailed in all simplicity. Soon she heard her husband's quick, firm step.

He responded to her merry greeting but through his gaiety she discerned an unusual seriousness.

"I am ashamed," he said, "to return to you empty-handed but at least I bring you your favorite—"

"A hyacinth, I know by the perfume! Oh, how lovely, how beautiful!"

"I would rather have brought you the wherewithal to buy a new dress, but I was hindered again."

"I can wait, there is no hurry for it. Be seated, I want to tell you something." She told him her adventure with the little flower boy. At last hearing no word from him she looked up and saw tears in his eyes.

"You dear old fellow," she cried. "It is indeed a weeping matter, but we must help too. We must take the child if his father dies."

"Impossible! I can no longer conceal it from you—our prospects in regard to the picture are lost."

"Lost? It was not mere prospect, but a written, tangible order."

"But when I delivered the painting at his home I learned that the bank where he keeps his money had failed and its cashier absconded in the night."

There was no outcry, no answer of any kind. A sinking forward of her head was all. Like a hail shower in a bed of spring flowers his words fell on her heart, slashing her little world of sweet joys. He sprang up and paced restlessly about the room.

"Yes, it is bitter. It is hard! A misfortune one never would dream of!"

She kept silent yet, trying to imagine the situation: "Now the picture would knock about from one exhibition to another; here it would be in a bad light, there it would be killed by proximity to some gaudy phenomenon: The critic would glance at it, pass it by, and finally it would be brought to the hammer, and go for almost nothing—"

## Woman's Council Table.

732

### A FAVOR'S REBOUND.

He stopped before her and placed his hand on her head.

"My poor child, you deserve a better lot than to be the wife of a luckless artist, yet you never complain!"

This painful sympathy roused her to the occasion.

"I poor? You luckless?" she cried, and proudly rose. "I am rich in having such a husband as you. With your talent and industry you are sure to succeed! This is only a temporary misfortune! A masterpiece like your picture certainly will find a purchaser; it will not be left to mold in a studio corner but will make you a name. Just have patience! And now that it occurs to me, I will give drawing lessons and help you by earning a little money. You will yet live to see that I am a noble, brave artist's wife!" She had grasped him by the sleeve and with this passionate speech threw her arm about him. In thankfulness he pressed her hand to his lips—he started.

"Where is your ring, Anna? Your wedding ring?"

"Where? Naturally on my finger. Oh, no! Heavens, it is not there! It is lost! Oh, dear, I have lost my wedding ring!"

"How could it have happened?"

"How? How should I know? I have pulled off my gloves several times to-day! Oh, it is bad to lose a wedding ring. Don't you know it is? I prized it as my greatest treasure, and now it is lost. Oh, my wedding ring!" It seemed to her that with it suddenly vanished all hope and fortune, and her tears, bravely kept back, now fell like rain.

He drew her to the sofa beside him and tried to comfort her.

\*

THE next day was a holiday, but the following morning an advertisement for the ring appeared in the newspapers. On this day also the artist determined to go into a business that would bring him neither renown nor pleasure but would afford a modest income, namely, scene painting in a suburban theater. His wife stood at the window looking after him till his tall form disappeared in the gathering twilight of the streets. Then she set to work to prepare an announcement of her lesson hours. The bell interrupted her, for as her servant came only in the morning she had to answer it herself.

Two guests were admitted, the sight of

whom saddened her heart—Mrs. Lehmann and a little figure awkwardly attired. The latter carried a small bundle from which peeped a toy head topped off with a green Tyrolese hat.

"I am to bring you Klemzow's sincere regards and he sleeps well," began Mrs. Lehmann solemnly.

"So soon! I would have visited him but a headache prevented me. How sorry I am!"

"He does not know it," murmured Mrs. Lehmann nodding her head toward the child. "I kept him with us, you will know how best to break the news to him."

Anna urged them to stay awhile and stepped to the kitchen to prepare some refreshment for them, but had scarcely lit the fire when the bell rang again. She opened the door. A richly dressed woman stood before her.

"Do you remember me or have you forgotten our meeting the other evening?"

"Oh, no! I was just now thinking of you!"

"How remarkable! Just as I was on my way to you!"

Anna invited her into the sitting room.

"Is it possible?" exclaimed the lady.

"Yes, it must be the little fellow who was the means of bringing me here."

"May I ask what about?"

"Yes, indeed, but first let me speak to him. What a good, attractive face!"

"His father has died since you saw him. He won a promise from me to take care of the child in the future. This promise now embarrasses me very much. We have had misfortune—an ordered picture was left on our hands."

"The trials of art! The old sad story! will you not tell me more about it? I am much interested in artists and their adventures, because I love art, noble art which stirs the heart and gilds commonplace life with its charm."

Her tone was so warm, her look so sincere, that Anna eagerly disclosed all to her.

"Is the picture here? May I see it?" she asked as Anna concluded. Together they went into the adjoining studio.

There stood the picture on an easel before the large window. A wide, gently rolling stretch of sea, a boat with white sails, a couple of brown fisher boats; on the shore opposite a little forest of masts, and rising



behind them a city with red tiled roofs and majestic church towers, and over it all a dreamlike glow of the setting sun.

"Radiant! Lovely!" Exclaimed the visitor. "It is beautiful—wonderful! So true to nature! It awakens dearest memories. My husband and I became acquainted and were betrothed on the sea, and although it is ten years since then, I know I could make him very happy by giving him this picture on his birthday, which comes soon now. What is the price of it?"

Anna's heart beat violently as she named the price.

"Good! Good!" was the answer. "I will immediately give you an order on my banker."

She wrote several lines on a sheet from her note-book and handed it to the young woman.

"How can I thank you?" was the delighted response. "At one stroke you have made three people happy: my husband, the child, and myself!"

"You must promise me this: that you and your industrious, gifted husband will make us a visit soon." Her eye glanced over the effective pictures and studies in the studio. "Our reception evening is on Wednesday. Among our circle are many friends of art—patrons. Will you come?"

Anna's beaming face and her pressure of the hand so friendly extended answered for her. Her patroness started to go and had reached the landing when she halted and laughed: "If I were not the culprit myself, I should not believe such thoughtlessness possible." She reached to Anna a little open box.

"My wedding ring! My wedding ring!" rang out jubilantly.

"I found it among the primroses that I bought of the child. The advertisement told where you lived, so I brought it to you."

"Like a good fairy in a fairy tale!"

"At least I will vanish like one!" and she disappeared around the corner.

About an hour later the artist came home. He saw the little group and his wife's beaming face and stood confounded where he was.

At Mrs. Lehmann's bidding the child advanced and began to speak to him. Pityingly he took him up in his arms and patted his head. "It is no use trying to escape our fate," he said. "Let the child stay. It won't take much more to feed three than two."

"I have something for you," said Charlie in a gleeful, mysterious tone. "Here is a little scrap of writing. You can get it checked to-morrow." He thrust the money order into the hand of his foster-father, who looked at it in a dazed manner.

"And your wife got this too." With these words he held up something shining.

"See, husband, my wedding ring! and your picture is sold!" exclaimed Anna, throwing her arms around them both. "The poor little orphan has brought good luck to us, so let us celebrate in his honor!"

And they treated the child to a sumptuous feast.

A little later Aunt Lehmann departed. She kissed her little darling, saying: "Good-by, Charlie, be good and do not forget me." Then she murmured to herself, "I never again shall say that there is no God in heaven and no good people on earth. Now I know better."



## EDITOR'S OUTLOOK.

### A LOOK AT THE TIMES.

It was the fashion forty years ago for a boy to be engaged as an apprentice to learn a trade as a wheelwright, a shoemaker, a blacksmith, or a chairmaker. The term of service was from three to four years. He would receive three dollars per month and board. He would work ten hours every day and from the first of December till St. Patrick's Day he would work from seven to nine o'clock every week evening except Saturday. He would perform various duties such as sweeping out the shop, making fire in the morning in cold weather, doing the chores of the establishment, and sometimes the chores for his employer's family. From year to year as he increased in knowledge, his services grew more valuable and very often an apprentice would finish his trade with a better knowledge of the business and be more proficient in the trade than the proprietor himself.

The advantage gained by the apprentice was that he acquired an industrious habit of life by continuous service. By working each day for a series of years industry was ground into him. This habit became his chief stock in trade. It has made the foundation of many a man's character in the business and professional world, for it was held in the early times that if a boy learned a trade he could in the future follow it or not as opportunity and inclination would suggest. But the knowledge of a trade was considered so valuable that it was held by parents, guardians, and business men as a fundamental principle of life that a trade was a fortune.

In these last days the trades have been broken up by large manufacturing establishments where ten men make a shoe, and the old idea of learning a trade is exploded. Trades unions have come in and advocated a rule that only one boy can serve as an apprentice for every ten journeymen. New employments have taken the place of the old trades. On railroads an army of men is employed in this country now where none were employed in former times. Machinery introduced into manufacturing establishments has taken the place of mechanics. A revolution has been worked in the industries of the country, quietly but steadily, until labor organizations

say how many shall learn trades, and machinery says that we do not need as many tradesmen as we used to have in proportion to our population, and thus the question is lifted into legislation and becomes a political problem for statesmen to solve.

Women have entered manufacturing establishments in large numbers; they are found in all kinds of business houses; they are entering professions, and this complicates the question still more. It is feared by some that the conflict of sexes is to be one of our dangers in the civilization of the future. A man has filled a position as bookkeeper at twenty-five dollars per week. He has a wife and three children. He worked up to his position from being office boy during twelve years of service. He was unable to save anything from his salary, but to his surprise one day he was informed that the firm had employed a lady as bookkeeper at ten dollars a week. He lost his place. He looked about in his community for another situation as bookkeeper. The best offer he could get was ten dollars a week. Disheartened he complains that women have come into competition with men and are driving them to the wall. They are doing this as agents, waiters, bookkeepers, stenographers, cashiers, editors, and in a great many other positions.

The army of unemployed women will no doubt ask for places in the business world, they will get them and force an army of men out of these places. We do not share in the apprehension that there will be any "conflict" between the sexes over this industrial problem, but we may inquire, Will it not work hardship to many a man and result in the distress of many a family? Will this condition in the business world deter young men from getting married? Is it one of the signs of the times that points to a reduction in the cost of living? Shall we not find the standard of living in America brought down to a lower figure as a result of having more people who want work than can find work?

It is a great industrial problem when we find machinery taking the place that workmen formerly occupied, women coming in to do the work that men used to do, the native population constantly on the increase, and

emigration from foreign countries to our shores reaching high tide. These questions affect the life of the average citizen and they appear in the political condition of the country in large form where the political questions of free trade or protection will help or hinder in the improvement of the rate of wages among the masses.

The rule that the world is run by the law of "action and reaction" may be applied to this condition by a philosopher, on the principle that things regulate themselves, and that out of this social chaos is to come order and harmony and the highest good of the average man. Yet it remains true that thousands of men will suffer while leaders in social work and social problems are getting their bearings, and a multitude of industrious and useful men will be disabled in the battle of life; but the history of every civilization teaches that there is no royal road for the poor man or the rich man. In our present state the poor man is in danger of losing his trade, the rich man is in danger of losing his money, and neither man is safe without the other, and what is also true neither man is wise enough without the other, or efficient enough without the other, to reach the goal of a settled condition where unity and contentment make the joy of life. Capital must wait on labor, labor must wait on capital, they must both wait on the market which is made by the people, and they must all wait a time with patience for legislators to give both labor and capital the legal protection they seek. In the meantime it is well to believe that "life is worth living," and that we shall all presently have enough of work to do, and to trust the government under which we live for wholesome laws, because it is the best government on the earth, and above all believe that God rules.

#### STUDY AND OVERSTUDY.

COMPETITION is said to be the life of trade; certainly it furnishes a large part of the stimulus which keeps the student's brain hot. Never before in the history of the world has the struggle for recognition been so sharp, so persistent, so relentless; and consequently success to-day depends more upon genuine merit than at any other time since science began to develop.

But competition engenders a disease of its own and the physicians have named it

"overwork." Died of overwork is the epitaph on the gravestone that covers many a brilliant genius. This abuse of the high privilege of labor is a dissipation most fatal to the ambitious student. Study is healthful; but overstudy is destructive of both body and mind. Between the extremes lies a golden mean of pleasurable and safe action by which all the powers of the physical and spiritual man are trained up to the limit of robust development without danger of reaction and collapse.

Wise study, even when severely stinted, is far more effective than "reckless reveling in the lore of the ages." No matter how strong your memory or how receptive your imagination, you cannot make the most of labor without observing the limitations of what may be called mental digestion and assimilation. In other words, the brain must be neither overloaded nor made to go too fast; it must have time and freedom to select and stow away the best and but the best of what is offered to it.

How shall the student know when he is approaching the limit of safety? As a rule the first sensation of fatigue from study should be the signal for rest. Of course a distinction must be made between mere laziness and genuine weariness from hard work. Moreover if laziness is persistent it may be with great probability suspected that some form of disease is at the bottom of it; for activity and a desire to know more are natural to a healthy mind. Sluggishness of the brain often comes of a sedentary habit and can be thrown off by reasonable and regular physical exercise in the open air.

Study by artificial light and at late hours of the night is a fruitful source of nervous injury often resulting in dangerous and sometimes deadly disease. Many eminent persons have fallen victims to that most distressing affliction insomnia, the legitimate outcome of the habit of using sleeping-time for exhaustive book-study. The eyes are so closely connected with the brain that during intense application to study there is a strong flow of nervous energy into the optic tissues and consequently if the strain be long continued, especially with the added irritation of artificial light, congestion must result and in the end be followed by inflammation which will prevent sleep. Hence every hint of fatigue of the eyes must be taken as a command to halt.

Athletes have discovered that physical endurance, all things being equal, depends very largely upon knowing how to act. The same is true in the case of the student. What is most intelligently done gives the minimum of fatigue. Know how to study. That is, know how to avoid the fret and excitement of haste. The cool, systematic, self-possessed mind gathers faster and holds more than the one that is overeager and always in a tumult of conflicting desires; moreover it escapes the enormous heat of unnatural friction. The poet may forge his songs while his brain is incandescent and with his eyes in "fine frenzy rolling"; but the student must be normal; his pulse must keep its even beat; his breathing must be deep and regular.

Let it be borne in mind that study is just the opposite of creative work. In one case

the brain is emptying its riches upon the world; in the other it is drawing in supplies, and what will aid one operation must necessarily retard the other. But it has been found that to pass from creative work to study and back again is a sort of rest and refreshment quite wholesome if not overdone. Come through what channel it may, however, rest, perfect rest, in a word sleep, is the one great restorer, which nothing else can equal, a source of reinvigoration surer and more potential than any fountain of youth.

To avoid overstudy, then, regular physical exercise in the open air and regular, deep, refreshing sleep must be had. Indeed, sleep, sleep, sleep, should be the wise student's motto. Every night-hour pilfered from sleep is a hindrance to strong, vivid, healthful thinking, and a snare for the wings of the imagination.

### EDITOR'S NOTE-BOOK.

THE problem of relief for the unemployed continues to press forward for solution. It is extremely doubtful if the distressing conditions which obtain to-day have been paralleled in the last twenty-five years of our history as a nation. The number of the unemployed is variously estimated at from a half million to three million men and women. Even if the most conservative estimates are to be considered as accurate the problem is not relieved of its far reaching importance. In an estimate based on reports from 119 cities *Bradstreet's* represents the army of the unemployed to contain 801,000 persons upon whom 1,956,000 persons are absolutely dependent. In England no less than the United States the condition of the working classes furnishes the absorbing topic of the present day. The effect rather than the cause of the existing social condition of the working people has unfortunately monopolized a large part of the discussion relating to this question. Manifestly it is a time for action, and every individual should be impressed with the responsibilities which are imposed by this development in the forward movement of society. It is obvious that intelligent action presupposes discussion, but unless the one follows the other promptly the end is hopeless. The time is ripe for the individual

practice of the broadest Christian philanthropy.

THE matter of tariff legislation is one which cannot be dwarfed into insignificance. In the face of widespread inactivity and depression the American people are looking to Congress for the enactment of legislation which will put an end to uncertainty. The demand is increasing daily for definite action on the part of Congress on the question of the tariff. If there is to be new tariff legislation, and that is not to be doubted, it should be forthcoming speedily. With business everywhere at a standstill, with industrial establishments great and small closed or running on short time, thousands of men and women out of employment and others working on half time and reduced wages there is the greatest need for some kind of incentive for the resumption of business. The tariff should be above the point of partisan politics. There is an unprecedented unanimity of opinion that trade cannot proceed where the conditions of its pursuit are uncertain. If protection or free trade were accepted by Congress at once as the settled policy of the government the business world would lose no time in adjusting itself to the conditions consequent upon such action. Doubt and uncertainty are the foes of business. If our statesmen gauge the



temper of the people they will put an end to delay in the matter of tariff legislation. The House of Representatives has defined its position by passing the Wilson Bill, and it now remains for the Senate to take action which will determine the attitude of the legislative branch of the government as a whole on the tariff. Whether the attitude of the Senate is for or against the bill passed by the House it should be defined with promptness and dispatch.

THE late George W. Childs was a typical American, the story of whose life reads like a romance. He was born in Baltimore in 1829 and finished his schooling in that city when he was ten years old. From the position of errand boy in a Philadelphia book store he succeeded to the ownership of a part interest in several of the large publishing houses in that city, and finally, at the age of thirty-five years, he became the editor and proprietor of the Philadelphia *Public Ledger*. His pluck and energy, business foresight, and editorial instincts at once placed the paper on a firm footing and laid the foundation of a great fortune. Mr. Childs was a plain American citizen; for him public office had no charms; he was the architect of his own fortune, which he so constructed that it might aid him in the pursuit of his single ambition to do good. His public and private benefactions were characteristic of the man; they were almost without number and actuated by the broadest spirit of philanthropy. His wealth was less remarkable than his benevolence, his public spirit and influence the more exceptional and potent because of his private station, and his business success as the owner of a great newspaper singularly notable because achieved by methods squarely opposite to those employed by the average newspaper publisher of the present day. Mr. Childs died at his home in Philadelphia on the morning of February 3. Mrs. Childs, his companion for many years, is the sole surviving member of his immediate family.

THE results of the inquiry pursued by the Rev. Dr. H. R. Carroll, who directed the work of the division of the United States census relating to churches, include a great number of interesting facts. According to Dr. Carroll there are in the United States 143 different religious bodies, 111,036 ministers, 165,297 church organizations, 20,500,000 Christian believers, and about 6,250,000 Roman Catholics. Estimating the Protestant 1-Mar.

population to include communicants and their families the number is set down as about 50,000,000 and the Roman Catholic population 7,400,000, making an aggregate Christian population of about 57,400,000 out of the total population of the country numbering 63,000,000. Dr. Carroll assumes that there are between fifteen and twenty million religious services held each year. The value of the religious investments as represented in church property is placed at about \$670,000,000, nearly 20 per cent of which is in New York state alone, fifty per cent of the whole being confined to New York, Pennsylvania, Massachusetts, Ohio, and Illinois.

THE recent reconciliation of Prince Bismarck and Emperor William II. was an event of immense political consequence in Germany. The return of the ex-chancellor to Berlin furnished an opportunity for a great popular demonstration indicative of the high esteem in which he is held by the German people. The popular gratitude and affection for the venerable statesman whose genius and power wrought the unification of German interests and the consolidation of the political power of Germany and placed it on a plane with the great governments of the world was attested in the enthusiastic greetings of the people. The recall of Prince Bismarck by the emperor was a historic event. It was the connecting link between the old and new *régimes*, a triumph for the "Iron Chancellor," a recognition of his lasting power, and a master stroke on the part of William II., who has strengthened himself no little with his people. Bismarck's advice and counsel is now at the command of the government and the people. With the continued mutterings of war in Europe the position of Germany is very perceptibly strengthened by the available counsel of the master mind of the empire. By no means the least of the indications to which the reconciliation points is the increasing wisdom of the young emperor.

PUBLIC attention is being aroused to an ocean peril but little considered up to this time. Floating in the great track of sea travel are several abandoned hulks of wrecked vessels, known as derelicts. Oftentimes stripped of their masts and not discernible by approaching vessels, they seem in their course like great instruments of destruction, giving no sign of their presence until they have struck their death-dealing blow. With-

in the last seven years fifty-six collisions with these derelicts have been reported and it is thought that many vessels never heard from, and which have to be recorded simply as "missing," have met a sad fate from this same cause. Among the reports of work recently undertaken against these sources of danger are the following: Off the coast of New Jersey four derelicts were recently destroyed by the *Vesuvius*; one was blown up by the *Kearsarge* off Cape Henry; the *San Francisco*, failing in her attempts to blow up an abandoned lumber laden schooner, resorted to war methods and by aiming straight at the wreck with her steel beak succeeded in parting it in two and afterwards destroyed the pieces. There is a movement now on foot in Congress looking to the adoption of some international measures for keeping the ocean free from these obstructions.

MR. HENRY WATTERSON, editor of the *Louisville Courier Journal*, made a statement recently which is well worth more than passing notice. In speaking of this as the age of small things and small men he said: "The best genius and enterprise that might be used in political life is devoted, and properly devoted, to the building of great fortunes in business. This is as it should be. It is the inevitable result of the age in which we are now living, of natural progress, and of the spirit of the time. Thus, while the best brains are devoted to commerce, the second-rate men who have failed in other things go to Congress. My advice to all young men starting in life would be to keep out of politics. In business the reward of industry, enterprise, and genius is certain. In politics there is but one end for most of those who give their lives to it—oblivion. A man may devote thirty-five of the best years of his life to politics, and then when his judgment is ripened and he can really be valuable in the service of the public he must be pushed aside to make way for a younger man. The genius, might, and power of the American is here, but in this age it is devoted to business and never rises to the surface except on some vast, vital public question."

Of all political questions in France the selection of the next president of the republic is attracting the greatest interest. When President Carnot's term expires with the end of the present year he will have occupied the presidential office eight years. Under the French system the president of the republic

is elected by a majority of the Senate and Chamber of Deputies which sitting together constitute the National Assembly. The presidential election cannot take place later than November next and the conditions which prevail seem to point to the re-election of M. Carnot. Several of his rivals have gone down in the political disasters incident to the Panama scandal and the chief candidates yet remaining to contest with him are M. Constans and the present premier, both of whom are likely to lose much of their prestige in the natural fluctuations of French politics long before the election is reached. President Carnot's faithful administration of the presidential office for nearly eight years during successive periods of danger to the French republic has increased his hold upon the people. If there were no other reason for his re-election than that he has kept himself free from the scandals of political life in France for the last few years he would seem to be possessed of the greatest claims as a presidential candidate.

It is claimed that there has been discovered in medicine a sure antidote for morphine; and from the harmless results of a severe test made on January 9, it would seem that the claim must be a valid one. Dr. Moor of New York, to whom the discovery is due, took on that date in the presence of several physicians and against their protestations, three grains of the poisonous drug, a dose which would have resulted in certain death if its effects had not been neutralized. Half a minute later he swallowed four grains of permanganate of potash in four ounces of water. There was manifested not the slightest ill effect from either drug. The experimenter continued talking in perfectly normal condition for some time with the assembled company and afterwards walked for several hours in the open air with a friend conversing in his usual cheerful manner. Should time continue to corroborate this remarkable demonstration, the discovery will prove a valuable one, as it will offer a remedy for the frequent cases of morphine poisoning caused either by accident or with the intent to commit suicide.

OUR sympathies go with the dissatisfied members of the Harvard Annex Alumnae Association. The establishment of Radcliffe College does not at all meet the desires of this company or the design for which the Annex movement was inaugurated. The

money was raised by the Society for the Collegiate Instruction for Women and offered to Harvard College for the express purpose of having women admitted to the privileges of Harvard. The founding of a new college, even if it be placed under the control to a certain measure of Harvard, is diverting the matter entirely from the original intention. Radcliffe College would be only one more added to the list of women's higher educational institutions already in operation. It will only serve to put much farther off the day on which Harvard will throw wide open its doors to the daughters as well as to the sons of the American republic than if there were no such institution as said college in existence.

THE Louisiana Lottery ceased to have a legal status in its native state on January 1, but notwithstanding that fact and the re-establishment of the lottery in Honduras as announced in these columns several months ago, recent developments show that the American people have not done with this species of gambling. In Honduras the Louisiana Lottery has been welcomed as a permanent guest, and all honor accorded to its promoters. The first drawing will take on the character of a great celebration in which Governor Vasquez will be the guest of honor and a participant in the ceremonial. The wheel will be located in Honduras along with the headquarters of the company but the business will be conducted in the United States unmistakably. The real headquarters of the concern will be at Tampa City, Florida, where buildings have recently been erected and equipped for business and printing purposes. Printed matter which is barred from the mails will be scattered broadcast over the United States by the express companies and swift flying steamers owned by the Lottery Company will ply between Tampa City and Honduras. The Louisiana Lottery was driven from its native state by the force of public opinion. It behooves the people of Florida to see to it that the lottery does not get a foothold there and it remains for Congress to prevent the introduction of lottery matter from foreign countries and to prohibit the transportation and delivery of it by express companies.

How the women carry into actual practice the new duties and honors devolving upon them under suffrage was very clearly shown in the recent elections of New Zealand.

Their voting indicated conservative thought and action. The exciting questions of secular education and local option were among the issues of the day, but even in them no violent spirit of partisanship was manifested. The returns show that the new government is one of the most radical ever elected; thirty-three of the candidates for re-election out of the seventy-four old members of the House were not returned, which indicates that the new voters are making their power felt.

ACCORDING to Professor Vamberg, who writes with authority and interest upon geographical matters especially, English is the fashionable language of the time and is destined to be the universal tongue of the future. "There is no exaggeration," said Professor Vamberg in a recent address before an English society, "in saying that the number of English speaking Asiatics amounts to-day to 3,000,000, that of Europeans to more than 1,000,000 and these added to the 126,000,000 Anglo-Saxons give a total of English speaking men and women of 130,000,000." Presuming that the increase in the number of English speaking people will continue in the same proportion in the future as formerly Professor Vamberg estimates that by the middle of the twentieth century there will be 200,000,000 English speaking persons and that "English will have no rival in the world besides Chinese."

THE enemies of prohibition might well utter against it the same complaint made of the Anglo-Saxon army, that it never knew when it was beaten. It has met reverse after reverse in political headquarters only to recuperate for new warfare. The Legislatures of several different states have supposed that they had received its final surrender, but have awakened to the fact that it was still working quietly and systematically in the reorganization of its forces. But in Canada, where so lately its cause seemed almost hopelessly lost, the license system prevailing everywhere, victory is now proudly perching on its banner. The prohibitionists in reply to their appeal to the provincial Legislature of Ontario, were told that the matter would be handed over to the people to be decided by their vote. And in January very plainly and emphatically the people spoke, favoring prohibition by a vote of nearly two to one. This result wears as its most hopeful aspect the fact that it was not

reached through the measures of any political party. It was the candid, heartfelt expression of the voters. In Manitoba also the province voted a year ago for prohibition.

THE Georgia Chautauqua Assembly at Albany, Ga., will open its sixth annual session, April 1, continuing eight days. The Rev. Dr. J. L. Hurlbut will preach the opening sermon and have charge of the normal classes during the session. The State Teachers' Institute will also be held during the week. The Schools of Music and Physical Culture will open two weeks earlier, Dr. and Mrs. W. G. Anderson directing the work in physical culture and Mrs. Theo. J. Simmons of Eufaula, Ala., the music. Several brilliant southern orators will be among the lecturers. Dr. W. A. Duncan is superintendent of instruction, Mr. J. C. Whiteford associate superintendent, and J. S. Davis, Esq., president of the Assembly. The outlook indicates a successful session.

THE tenth annual session of the Florida Chautauqua, with its headquarters at De Funiak Springs, opens on February 22, 1894, and continues until May 21. During the full month a fine program comprising lectures, music, and schools, and a variety of other entertainments will be carried out. The lecture list contains the names of many of the foremost popular speakers of the times. Of the music it is unnecessary to say more than that it is under the management of Dr. H. R. Palmer. The educational departments are all under the care of most competent instructors. Dr. W. L. Davidson, who has had great experience in Assembly affairs, is at the head of the movement. The time of the session, being the season of the year so delightful in the locality in which the Assembly is held, the management in whose care it is placed, and the thorough preparation made for it, all promise a most excellent and profitable occasion.

## C. L. S. C. OUTLINE AND PROGRAMS.

### FOR MARCH.

#### OUTLINE OF REQUIRED READING.

##### *First week (ending March 10).*

- "Roman and Medieval Art." Part II. Chapters XI. and XII.  
 "Classic Latin Course in English." Chapters I. and II.

#### IN THE CHAUTAUQUAN:

- "Village Life in France."  
 "How Not to Help the Poor."  
 Sunday Reading for March 4.

##### *Second week (ending March 17).*

- "Roman and Medieval Art." Part II. Chapters XIII. and XIV.  
 "Classic Latin Course in English." Chapter III.

#### IN THE CHAUTAUQUAN:

- "Verdi's Old Age."  
 "Preparation and Action in Debate."  
 Sunday Reading for March 11.

##### *Third week (ending March 24).*

- "Classic Latin Course in English." Chapter IV.  
 "Song and Legend from the Middle Ages." To page 20.

#### IN THE CHAUTAUQUAN:

- "What is Chemistry?"  
 Sunday Reading for March 18.

##### *Fourth week (ending March 31).*

- "Classic Latin Course in English." Chapter V.  
 "Song and Legend from the Middle Ages." To page 37.

#### IN THE CHAUTAUQUAN:

- "The Modern Cities of Italy and their Development."  
 Sunday Reading for March 25.

#### SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

##### FIRST WEEK.

1. Roll Call—Quotations on architecture.
2. Table Talk—The doings of Congress.
3. Paper—An itinerary of the important architectural constructions mentioned in the week's reading in "Roman and Medieval Art." Let the writer fancy himself acting as guide during a trip which shall include the buildings given in the illustrations, whose history and description he is to give



and also to tell something of their architects and artists. He may begin, for example, with the Ludlow Castle, figure 120, and then proceed to Lichfield, figure 112. Crossing the English Channel, his best move is to go at once to Ghent, Belgium (it will be easy enough to trace the figures), then to Ypres, Flanders; and, striking down into France, visit Rouen and Chartres; then across France to Aigues Mortes on the Mediterranean. From there going into Italy visit Orvieto, Pisa, Florence, Milan; thence to Munich and Hildesheim, in Germany. This route will take in all of the illustrations in Chapters XI. and XII. and the paper might be made to include the remaining illustrations in the last two chapters which belong to any of these places.

4. Reading—"A Great Show."\*
5. Debate—Resolved: That the efforts of unorganized charity do more harm than good.

## SECOND WEEK.

1. Table Talk—News of the week.
2. Paper—Life and works of Giotto, and—if practicable—a description of the Arena Chapel at Padua and his series of paintings there.
3. Reading—"The Amateur Coachman."\*

\*See *The Library Table*, page 756.

4. Questions from *The Question Table*.
5. Debate—Question—Should a man ever advocate in debate what he does not believe?

## THIRD WEEK.

## AN EVENING WITH KING ARTHUR AND HIS KNIGHTS OF THE ROUND TABLE.

1. A historical study—Who was King Arthur? Give full account of his times.
2. A legendary study—Who was King Arthur?
3. Paper—The history of the Round Table and a sketch of its principal knights.
4. A review—Lowell's "Vision of Sir Launfal."
5. Paper—Tennyson's Arthurian poems. Note particularly "Guinevere."

## CICERO DAY—MARCH 27.

"For not only is art shown in knowing a thing,  
but there is also a certain art in teaching it."  
—Cicero.

## AN EVENING OF PHILIPPICS.

1. Philippic against Cicero's life motive, self-aggrandizement.
2. Philippic against Cicero's treatment of Catiline.
3. Philippic against Cicero's treatment of Antony.
4. Philippic against Rome's treatment of Cicero.
5. Philippic against the Stoic philosophy, which was mainly followed by Cicero.

## C. L. S. C. NOTES AND WORD STUDIES.

## ON REQUIRED READINGS FOR MARCH.

## "ROMAN AND MEDIEVAL ART."

P. 196. "Wechselburg" [vek'sel-boorg. The small capital k indicates the sound of the German k—something like the softened English ch].

P. 198. "Chartres" [shärt'r].

"Triptych" [trip'tik].

"Rheims" [reemz].

P. 201. "Archæology" [ar-ke-ol'o-jy]. The science of antiquities; "that branch of knowledge which takes cognizance of past civilizations and investigates their history in all fields, by means of the remains of art, architecture, monuments, inscriptions, literature, language, implements, customs, and all other examples which have survived." In its original Greek the word defined itself, the first part of it meaning ancient, in the neuter, ancient things, and the last, *logos*, a discourse.

"Mo-sa'ic." Literally, of the Muses,—from the Greek word *mouseiós*, the Latin form of

which is *museus*—and meaning artistic. Made of small pieces inlaid so as to form a pattern.

P. 202. "Van Eycks" [vān iks].

"Reliquary." A coffer or box, of very variable form, in which relics are kept. In the Middle Ages there were reliquaries large enough to be revered as shrines, while some were small enough to be carried in the hand. As a general rule they were very richly decorated.

"St. Ursula." "According to the very curious legend, St. Ursula was a princess of Brittany, who in the company of 11,000 virgins visited the shrines of the saints at Rome. On their return they were all cruelly put to death at Cologne by the Huns, who were at that time besieging that town. The events of her life have been treated by many artists, and she is very often represented as surrounded with young girls whom she shelters beneath her cloak. She is regarded as the patroness of school-girls. Her

own attributes are the crown, the pilgrim's staff, and the arrow with which she was slain. The most famous pictures dealing with the events of the life of St. Ursula are by Hans Memling, and are on the shrine at Bruges which contains her relics."

P. 204. "Stephen Lochner." From Lübke's "History of Art," the following description of the Adoration of the Magi is taken. "The principal field represents the adoration of the three kings; and on the wings St. Jerome is seen with his followers and St. Ursula with her companions, these being the two patron saints of the city; on the outside is the Annunciation."—"St. Jerome was one of the Fathers of the Church who died in 420 A. D. In order to quell his fervid spirit he spent some time in absolute seclusion in the wilderness. By some he is regarded as one of the founders of monasticism and he is represented in art more frequently than almost any other saint. He generally appears as an aged man with a lion by his side. The lion no doubt originally symbolized the strong fiery spirit of St. Jerome, and, having been accepted as a symbol, a story was required to explain it. The story ran, that once St. Jerome was sitting in his cell when a lion approached with a thorn in his foot. This thorn St. Jerome removed and henceforth the lion was his constant companion."

"Kölner Dombild." The German name of the cathedral picture at Cologne.

P. 205. "Schongauer" [shon'gow-er].—"Wohlgemuth" [völ'ge-moot].

P. 208. "Carcassonne" [kär-kás-sun']. No place in France has preserved to a greater extent the aspect of a fortress of the Middle Ages than this old town. The fortress is enclosed by doubled walls flanked with towers, and is protected by a strong castle.

"Aigues Mortes" [äg-mört].

P. 218. "Epitome." Greek, *epi*, upon, and *temnein*, to cut. The compound in Greek, a word exactly similar to the English form, means just as does the English form, an abridgement. A brief summary or abstract of a sermon; a compendium giving the substance or principal matters of a book or other writing.

P. 220. "Vicissitudes." Taken directly from the Latin word for change. Latin *vicissim*, by turns, *vice*, instead of, the latter being transferred to English and compounded with nouns over which it has the governing force of a preposition, as in vice-president, etc.

"Bohemian." A gipsy. The name is used in this sense because the first gipsies who entered France were believed to come from Bohemia. The word is applied now to a person,

particularly to an artist or a literary man, who leads rather a free or even dissipated life.

P. 229. "Duccio" [doot'cho].—"Cimabue." [che-mä-boo'ä].

P. 231. "Chapel of Santa Maria dell Arena."

This was a chapel built by Scrovegni in Padua on the site of an old Roman amphitheater and dedicated to the Virgin Mary. Quilter in his life of Giotto gives a full description of it from which the following excerpts are taken: "A long vaulted chamber plainly divided by a high arch into nave and chancel, lighted by six high narrow windows, all on the right hand wall, the entire interior surface covered with frescoes, three tiers of which run from the ceiling to within about eight feet of the ground; at intervals, below this lowest tier there are other frescoes of smaller size, symbolical of the various Christian virtues and vices..... The series of paintings comprises illustrations of the apocryphal history of Joachim and Anna the Virgin's parents, the life of the Virgin up to the period of the Annunciation, and finally a set of illustrations of the life and passion of Jesus Christ, culminating in a fresco above the choir showing Him enthroned in glory. Thus the series forms one connected history." There are in the series thirty-nine different paintings. In the text book, figures 135-142, inclusive, represent some of them. The meaning of figure 138 is given in the following quotation from Kinsman's "Lives of the Saints." "When Mary was of marriageable age, the young men of Judah, who were of the lineage of David, took each a rod, and deposited them in the temple, with the understanding that he was to have her to wife whose rod budded. The rod of Joseph budded and Mary became his espoused wife."

P. 238. "Palazzo Vecchio" [pä-lät'so vek'kyo].—"Loggia Dei Lanzi" [lod'ja di län'tse.]

#### "CLASSIC LATIN COURSE IN ENGLISH."

P. 14. "Au'gur." A Roman officer who foretold events by noting the flight of birds or by their singing and feeding; by studying signs in the heavens, such as thunder and lightning and other meteorological displays; by the movements of animals; and by various other occurrences.

P. 16. "Dic-tä'tor." One possessing unlimited power in government. "In ancient Rome dictators were appointed in times of exigency and distress for periods of six months; and there were also dictators with powers limited to specific acts."

P. 23. "Phä'e-ton." The meaning of the story is given as follows: "The story arose from phrases which spoke of drought as caused by

the chariot of Helios—the sun—when driven by some one who knew not how to guide his horses; and the smiting of Phaeton by the bolt of Zeus is the ending of the time of drought by a sudden storm of thunder."

"Clym'e-ne." The mother of Phaeton, a nymph who lived in the sunny plains of Greece. Phaeton was one day boasting of his high lineage to Epaphus, the son of Jupiter and Io. Epaphus replied, "You believe your mother in all things and are puffed up with pride in a false father." Phaeton was deeply humiliated and seeking his mother said to her, "If I am indeed of heavenly birth give me some proof of it." Clymene stretched forth her hands to the skies and said, "I call to witness the Sun which looks down upon us that I have told you the truth. But it needs not much labor to go and inquire for yourself. The land where the Sun rises is next to ours. Go and demand of him whether he will own you as a son."

"Styx." A river in Hades by which the gods swore their most sacred oaths. In case of perjury they were obliged to drink the water of the river, which had the effect of lulling them into senseless stupidity for one whole year.

"Ambrosial." Of the nature of ambrosia, a celestial substance which serves as the food of the gods and is reputed as capable of imparting immortality. Hence in a general way, fragrant, delicious.

P. 24. "The serpent" and "the altar" are names of constellations.

"Tē'thys." The wife of Oceanus, who was the god of the river which was believed to encircle the whole earth.

"The seven stars." The stars forming the Great Dipper in the constellation of the Great Bear.

"Bo-ō'tes." The bear driver, a constellation in the northern heavens represented as a huntsman holding a club in his right hand and in his left a leash which binds two greyhounds, in pursuit of the Great Bear.

P. 25. "Dir'ce." "Py-rē'ne," and "Am-y-mō'ne" were fountains.

Of the list of rivers given, Tan'a-is was in Scythia, now Russia; Ca-i'cus and Ly-cor'mas in Mysia and Ætolia; Xan'thus, the river which Vulcan set on fire during the Trojan War, in Troy; Mæ-an'der, in Asia Minor; Is-me'nos, in Bœotia; Phā'sis, in Colchis; Tā'gus, in Spain; Ca-y's'ter, in Asia Minor.

"Pluto." The god of Hades.

"Cyclades" [sik'la-des]. A group of islands in the Ægean Sea.

"Phō'cæ." The Greek name for seals.

"Nē're-us." A sea god whose wife was

"Do'ris," and whose children, fifty daughters, the Nē're-ids, constituted the "virgin train."

"Nep'tune." The great sea god, who commanded the whole sea, as Jupiter commanded the heavens, and Pluto, the lower regions.

P. 30. "Quæstor" [kwēs'tor]. An officer who received taxes and had charge of the public treasury.—"Ædile" [ē'dil]. A municipal officer, who had the superintendence of public buildings.

P. 31. "Prætor" [prē'tor]. A magistrate. It originally designated the consul as the leader of the armies of the state. Later the prætor was a judicial officer, and he often had the administration of a province.

"Consul." One of the two chief rulers of Rome.—"Proconsul." An officer who, without being consul, performed the duties of a consul; the governor of a province.

P. 44. "Havelock" [hāv'eh-lok]. (1795-1857.) A British general who played a most important part during the great Sepoy rebellion. A British force had been shut up in the residency at Lucknow for sometime, when Havelock after a series of battles forced his way to the city and into the residency and with a loss of over five hundred men released the garrison.

P. 56. "Odysseus" or Odyssey or Ulysses. The hero of Homer's great epic poem bearing the name "Odyssey." The goddess Athena or Minerva took Odysseus under her special care and frequently changed his personal appearance.

P. 61. "Conscript fathers." A mode of address for the Roman senators. The senators were of two classes, *patres*, fathers or patrician nobles, and *conscripti*, those elected from the equestrian orders.

P. 69. "Publius Lentulus." One of the chief men in Catiline's crew. For his infamous life he had been ejected from the senate in the year 72, and for this cause he joined the conspiracy of Catiline. To recover his place in the senate he became prætor. During the absence of Catiline from Rome, Lentulus was left as chief of the conspirators, and by his mismanagement Rome was saved from burning at their hands. For this he was deposed from his office—the prætorship—and was strangled in the Capitoline prison.

P. 74. "Hippias." North's old translation of this passage, given in Forsyth's "Life of Cicero," reads as follows: "As for proöfe hereof it is reported that at Hippias' marriage, one of his [Antony's] jeasters, he drank wine so lustily all night, that the next morning when he came to pleade before the people assembled in council, who had sent for him, he being quesie stomached with his surfet," etc.

P. 78. "Saturnalia." The festival of Saturn held by the Romans in December and celebrated as a sort of harvest home. At first it lasted only a single day but under Augustus was extended through the 17th, 18th, and 19th of the month, and later, one day after another was added until it occupied a full week. All business was suspended, and the people gave themselves up to merry-making.

P. 79. "Post-prān'dial." After dinner, Latin *post*, after, *prandium*, a breakfast, or rather a luncheon, or early dinner served about noon. Ante-prandial, before dinner, *ante* meaning before.

"De Fin'i-bus." Concerning the end. The name of one of the books or writings of Cicero. The whole title translated would read, concerning the end (ends, aims) of good and evil.

P. 84. "Al'truism." "A term first employed by the French philosopher Comte to denote the benevolent instincts and emotions in general or action prompted by them. "The term is derived from the Latin word *alter*, other or another, and it is the opposite of egoism (Latin *ego*—I, myself) which is defined in ethics as "the doing or seeking of that which affords pleasure or advantage to one's self."

P. 89. "Pe'li-as." The king of Iolchus. When Jason came to claim this kingdom as his right Pelias sent him to Colchis after the golden fleece. After the return of Jason who still pressed his claims, the daughters of Pelias cut their father in pieces and boiled him, because they had been told by Medea, the daughter of the former king who had been excluded by Pelias, that in this way they might restore him to youth and vigor.

#### "SONG AND LEGEND FROM THE MIDDLE AGES."

P. 9. "Epic." Greek *epos*, a word, a speech, a tale. A narrative poem.

"Nibelungen Lied" [ne'be-lung-en leet].

P. 10. "Geoffrey" [jef'fry].

"Holy Grail." "The Sancgrael—the French word for holy cup—was the cup from which the Savior drank at His last supper. He was supposed to have given it to Joseph of Arimathea who carried it to Europe together with the spear with which the soldier pierced the Savior's side. From generation to generation one of the descendants of Joseph had been devoted to the guardianship of these relics; but on sole condition of leading a life of purity in thought, word, and deed. For a long time the Sancgrael was visible to all pilgrims, and its presence conferred blessings upon the land in which it was preserved. But at length one of these holy men to whom its guardianship had descended, so

far forgot the obligation of his sacred office as to look with unhallowed eye upon a young female pilgrim whose robe was accidentally loosened as she knelt before him. The sacred lance instantly punished his frailty, spontaneously falling upon him and inflicting a deep wound. The marvelous wound could by no means be healed, and the guardian of the Sancgrael was ever after called 'the Sinner King.' The Sancgrael withdrew its visible presence from the crowds who came to worship and an iron age succeeded to the happiness which its presence had diffused."—*Bulfinch's "Age of Chivalry."*

"Chivalry" [shiv'al-ry]. "From the French word for horse, *cheval*. The medieval system of military privileges with its peculiar honorary titles and aristocratic limitations of honorable position to the possessors of those titles, founded upon the several degrees of military service rendered upon horseback."

P. 11. "Lyrics." Poems written as if to be accompanied with the lyre or as if for musical effect. In modern use, "poetry composed for musical recitation, or distinctively that class of poetry which has reference to and delineates the poet's own thoughts and feelings, as opposed to *epic* or *dramatic* poetry which details external circumstances and events."

"Provençal. [prō-vān-sāl The mark of the cedilla under the letter c shows that it has the sound of s.]

"De-cam'e-ron."—"Boccaccio" [bōk-kāt'-cho].—"Geste Romanorum" [jes'te ro-ma-nō'-rum].

P. 12. "Allegory." From two Greek words *allos*, other, *agora*, a place of assembly, a market place; when compounded the Greek word meant, as does the English, a description of one thing under the image of another. A figurative treatment of one subject under the guise of another which has like properties or is under like circumstances.

"Guilds." Associations or corporations founded for common interest or mutual aid and protection.

P. 14. "Di-dac'tic." From a Greek word meaning to teach. Fitted for instruction, containing doctrines, principles, or rules; instructive.

"Hom'i-lies." Discourses in exposition of Scripture; discourses which interpret and apply passages of Scripture.

"Charlemagne" [shar'le-mān]. Charles the Great. (742-814.)—Emperor of the West and King of France, the second king of the Carolingian line.

P. 15. "Apollin," Apollo.—"Mahound," Mahomet.



"Catapult." An engine used to throw darts of great size.—"Mangonel" [mang'go-nel]. An engine for throwing stones.

P. 16. "Gon'fa-lon." A small pennon, or an ensign, or flag, fixed on a frame or suspended from a cross yard.

"Du-rin'da-na." The name of Roland's sword. It is said to have belonged to Hector of Troy and to have been forged by the fairies. It could cleave the Pyrenees at a blow.

P. 17. "*Mea culpa*." Latin. "Through my fault."

P. 21. "Excalibur" [ex-kal'i-bur].

"Merlin." Prince of enchanters. He was the son of a fiend and a damsel, but St. Blaise baptized him while an infant and so rescued him from the power of Satan.

"Sam'ite." A heavy silk material.

P. 22. "Guenever" [gwen'e-ver].

P. 24. "Siege." Seat.—"Unneth" or un-eath'. Scarcely, with difficulty.

P. 25. "Fleet." Float.

P. 26. "Haut." High.—"Just." To joust, to engage in a tilt or tournament, a contest in which two knights attacked each other with blunted swords.—"Tourney." To join in a mock fight of any kind.—"Did." Put.—"Jesserance." A splint armor.

P. 28. "King Pelles." The grandfather of Sir Galahad and the father of Sir Launcelot. He was a descendant of Joseph of Arimathea.—"Sacring." Consecration.—"Ubbly." This is one form of the word oble, which means the bread prepared for the eucharist.

P. 29. "Sher-Thursday." More commonly written Sheer-Thursday. The Thursday of Holy Week,—of the week preceding Easter-Sunday. Maundy Thursday. Sher is derived from a

Swedish word meaning, to cleanse, to purify, to baptize.

"Pastourelle." Pertaining to a shepherd or herdsman; treating of rustic life. A poem describing country life.

P. 30. "Thebaut" [te-bo]. A count of Champagne and king of Navarre. A French trouvère.

P. 32. "Rondel." Originally a poem consisting of thirteen lines on two rhymes. "With Charles d'Orleans the rondel took the distinct shape we now assign to it, namely of fourteen lines on two rhymes, the first two lines repeating for the seventh and eighth and for the final couplet."

"Rondeau" [ron'dō]. A poem consisting either of thirteen or of ten lines on two rhymes with an unrhyming refrain.

"Triolet" [trë'o-let]. A poem of eight lines on two rhymes and in short measures. The first two lines are repeated as the seventh and eighth and the first is repeated as the fourth.

"Vir'e-lay." A poem in short lines running in two rhymes. The following is an example of the new virolay.

Good-by to the Town—good-by !  
Hurrah ! for the Sea and the Sky !  
In the street the flower-girls cry ;  
In the street the water-carts ply ;  
And a fluter with features awry,  
Plays fitfully, "Scots, wha hae"—  
And the throat of that fluter is dry ;  
Good-by to the Town !—good-by !  
And over the roof tops nigh  
Comes a waft like a dream of the May,—etc.

This stanza closing with the second line :

Hurrah ! for the Sea and the Sky !

P. 33. "Dule." Same as dole. Lot or portion, share.—"Teen." Grief, trouble.

## QUESTIONS AND ANSWERS.

### ON THE C. L. S. C. TEXT-BOOKS.

#### "ROMAN AND MEDIEVAL ART."

1. Q. How is the subject of Northern Gothic sculpture and painting best approached? A. From an architectural standpoint.

2. Q. In what has Gothic sculpture no superior? A. In grasping the religious sense and pith of the story to be told in relief.

3. Q. What art reached its highest development in the Gothic churches? A. The art of stained glass.

4. Q. Why are there so few survivals of these beautiful stained glass windows in the large cathedrals? A. During the time of the Reform-

ation the windows were the first objects of attack by the mobs who thought Catholic ecclesiastic art to be formal idolatry.

5. Q. Why were Italy and Flanders the two countries in which modern painting first developed? A. Because they first realized the highest commercial and manufacturing prosperity.

6. Q. How is the Italian Gothic architecture described? A. As vaulted, highly ornamented with small window openings, and pointed arches; as full of peculiar beauties and originality.

7. Q. Into what did the Italian prejudice against Gothic culture and Gothic art ultimately shape itself? A. Into the Renaissance.
8. Q. What explains the appearance of the Italian Gothic? A. The demand for frescoes.
9. Q. What are wall frescoes? A. Paintings on plaster.
10. Q. How large a part did wall painting play in the history of art? A. It formed essentially the history of Italian painting between the fourteenth and seventeenth centuries.
11. Q. What was involved for Italian art in frescoes? A. The pictures were required to meet public demand, were dictated by public choice, and met public criticism.
12. Q. In general, what forms the weakness of the modern artist? A. The fact that his pictures are painted on speculation as regards the choice of a subject.
13. Q. What were the subjects generally chosen by the Italian public? A. Bible histories, lives of the Apostles and Saints, and great events in church history.
14. Q. In what respects did the artists of the Renaissance differ most from modern artists? A. In versatility of talents and capacities.
15. Q. To what periods has the history of Italian art and of Northern Gothic art been brought down? A. To the fourteenth and sixteenth century respectively.
- "CLASSIC LATIN COURSE IN ENGLISH."
1. Q. In what two particulars does the word Latin supersede the word Roman as applied to things pertaining to Rome? A. In language and literature.
2. Q. What does this circumstance indicate? A. That literature was for Rome a subordinate interest.
3. Q. In spite of this fact, how is Latin literature described? A. As an instrument of marvelous cunning and power.
4. Q. To what section of Latin literature does the text-book confine itself? A. To that conventionally called classic.
5. Q. During what period was this classic literature produced? A. From about 80 B. C. to 108 A. D.
6. Q. Who is regarded as the beginner of Latin literature? A. Livius Andronicus.
7. Q. Who was the founder of Latin prose? A. Cato the Censor.
8. Q. Who wrote the "Jugurthine War"? A. Sallust.
9. Q. Who was Jugurtha? A. A usurper of the throne of Numidia.
10. Q. What two celebrated Romans did Sallust graphically paint into the canvas of this war? A. Caius Marius and Lucius Sylla.
11. Q. What is considered to be Ovid's chief work? A. His *Metamorphoses*.
12. Q. What is the leading idea in this poem? A. To tell such legends of Greek mythology as deal with the transformations of men and women into animals, plants, or inanimate things.
13. Q. How has this poem served subsequent poets? A. It has been to them a great treasury of material.
14. Q. What one condensed specimen of the work has been chosen for presentation here? A. The story of Phaeton.
15. Q. How is this specimen described? A. As a "long bright river" of verse.
16. Q. Upon what grounds do some judges rank Julius Caesar as first among the sons of men? A. For the amplitude of his natural endowment and the splendor of his historic achievement.
17. Q. Which one of his literary works is presented for study? A. The *Commentaries*.
18. Q. What peculiarity in Caesar's biography is noted? A. He writes constantly of himself in the third person.
19. Q. What did Caesar's bold plan of treatment for the Gauls do for Europe? A. It probably saved it to civilization and to Christianity.
20. Q. What office did Caesar hold during that part of his life described in his *Commentaries*? A. Proconsul of Gaul.
21. Q. How are Caesar's *Commentaries* divided? A. Into eight books, each one recounting the events of one campaign covering a year.
22. Q. How is it supposed Caesar found a market for the number of slaves he had to sell after his victories? A. Speculators from Rome were doubtless in attendance on his conquests.
23. Q. In the fourth book of the *Commentaries* what three things of commanding interest are related? A. Caesar's perfidy against the Germans, the bridging of the Rhine, and the invasion of Great Britain.
24. Q. How does the fifth book differ from the others? A. It is mainly a record of disaster to Caesar's arms.
25. Q. In the eighth book what character is falsely given to Caesar by his lieutenant? A. It is said that his leniency was so well known to all men that he stood in no fear of a charge of cruelty.
26. Q. How is Cicero described? A. As the most modern of the ancients.
27. Q. How did Cicero win the title of father of his country? A. By his detection and denunciation of the conspiracy of Catiline.
28. Q. Give the leading thought of each of his four orations against Catiline. A. In the

first, personal invective against Catiline; the second, self-justification; the third, evidence against the conspirators; the fourth, capital punishment for the conspirators.

29. Q. What great calamity to Cicero sprang out of the success of these orations? A. His banishment from Rome for having put the conspirators to death without a regular trial.

30. Q. In what condition did Cicero find Rome on returning from his governorship in Cilicia? A. Ready to join in the duel for empire between Cæsar and Pompey.

31. Q. With which of the two did Cicero cast in his lot? A. Pompey.

32. Q. Why did Cicero rejoice at Cæsar's death? A. He thought the republic was about to be restored.

33. Q. What was the most truly glorious period of Cicero's life? A. That following the death of Cæsar in which Cicero waged war with Antony.

34. Q. How many orations against Antony did Cicero write and what were they called? A. Fourteen. *Philippics*.

35. Q. How is the second *Philippic* estimated? A. As the masterpiece of Cicero's eloquence.

36. Q. In what other writings is Cicero presented to the reader? A. In his letters and philosophical treatises.

37. Q. What forms the subject of the famous letter written by Sulpicius to Cicero? A. Consolation to the latter on the death of his daughter.

38. Q. Who frequently serves Cicero in his works on philosophy as an example by way of warning? A. Julius Cæsar.

39. Q. Give Cicero's conception of a good man. A. One "who benefits all that he can and does harm to no one unless provoked by injury."

40. Q. How did Cicero meet death? A. He was assassinated by the soldiers of Antony.

"SONG AND LEGEND OF THE MIDDLE AGES."

1. Q. Give in six points the outline history of the Middle Ages. A. 1. The fall of Rome. 2. The Arabian civilization. 3. Charlemagne's empire. 4. Feudalism. 5. Crusades. 6. Contest between pope and emperor.

2. Q. How long did the period known as the Middle Ages last? A. From the fifth to the fifteenth centuries.

3. Q. What did the monasteries do for literature? A. They were the homes of learning and from them issued didactic literature and the early drama.

4. Q. For what is literature indebted to the Crusades? A. For the spread of national traditions.

5. Q. How did the minstrel help to make a common subject and spirit in literature? A. He borrowed from and copied other singers.

6. Q. What was the result of all these unifying tendencies? A. To give a strong family likeness to all European literature of the Middle Ages.

7. Q. Name the important kinds of literature of this period. A. The national epic; romances; lyrics; tales and fables; didactic and allegorical literature; the drama.

8. Q. What are included in the French national epics? A. Narrative poems recounting the deeds of national heroes.

9. Q. How are these epics formed? A. They are a compilation and adaptation of numerous earlier unwritten ballads.

10. Q. Upon whom are most of these epics founded? A. Charlemagne and his nobles.

11. Q. Which is the oldest and greatest of the French epics? A. "The Song of Roland."

12. Q. What two traits of human character does it bring out in strong contrast? A. Treachery and loyalty.

13. Q. What are the great productions of the romance literature of the Middle Ages? A. The Arthurian romances and the romances of antiquity.

14. Q. What are the Arthurian romances? A. A set of stories founded on the legends of King Arthur and the Knights of the Round Table.

15. Q. How far back do the sources of these legends reach? A. To the ninth century.

16. Q. Name the two varieties of early French lyrics. A. Romances and pastourelles.

17. Q. How were the singers of northern and southern France distinguished? A. As *trouvères* and *troubadours*.

18. Q. Which of these two did the freshest and most individual work? A. The *trouvères*.

19. Q. What highly artificial forms of verse were developed in the thirteenth century? A. Ballades and chants royal.

20. Q. What is known as Provençal literature? A. That produced in ancient Provence or southern France.

## THE QUESTION TABLE.

### ANSWERS IN NEXT NUMBER.

#### EARLY ITALIAN FINANCE.

1. What is the origin of the word "money"?
2. In what does money differ from wealth, capital, and currency?
3. What was the earliest currency used at Rome?
4. Who are said to have invented coins?
5. In whose reign was money first coined in Rome?
6. Of what metal were the first Roman coins made?
7. What was the nature of the first Roman coins?
8. When were gold and silver first coined in Rome?
9. Of what countries was the Latin Monetary Union originally formed?
10. In what year and for what purpose was it formed?
11. In how many Italian cities are there clearing houses?
12. When was specie payment resumed in Italy?

#### THE CIRCLE OF SCIENCES.—VI.

1. To what Bible character is ascribed one of the earliest classifications of animals in which a modern zoölogical group can be clearly recognized? What form the basis of this classification?
2. As a zoölogist what unusual advantages did Aristotle enjoy?
3. Who was the only one of the ancients to treat scientifically of the natural history of fishes?
4. What three great authors are held to be the founders of modern ichthyology?
5. How did they differ in method from previous writers on the subject since Aristotle?
6. Who was the first modern zoölogist to make use of comparative anatomy?
7. How did Darwin revolutionize the whole theory of organic evolution?
8. Name one great result arrived at with the aid of the microscope.
9. What is that department of zoölogy called that treats of the structure, relations, and history of extinct forms of life?
10. What department of zoölogy has perhaps the most direct and important bearing on human welfare and happiness?

#### THE RELIGIONS OF THE WORLD.—VI.

1. How did the religion of the Greeks differ

from all other religions as regards the character of its gods?

2. How did it differ from many other religions as regards a founder, sacred books, and priests?
3. What formed the framework of all Greek theological systems?
4. Where were the public religious rites of the Greeks celebrated?
5. What book has been called the "Genesis of the Greek Gods"?
6. Whence is it supposed that the Greek Mysteries—which were foreign to the open habits of Greek thought—were derived?
7. How did the Greeks compare with the Jews as to readiness in accepting Christianity?
8. What was the relation between church and state in Rome?
9. What was the origin of the religion of Rome?
10. What formed the leading idea in Roman religion as well as in its government, and became the great legacy left by Rome to mankind?

#### QUESTIONS OF THE TIMES.

1. When was the present form of the Life Saving Service of the United States instituted?
2. How does this service in the United States differ from similar service in all other nations?
3. To what department of the United States government does the Life Saving Service belong?
4. Into how many districts is the service divided?
5. Name the most important officers of this service.
6. How many men form the crew of life-saving stations?
7. Where are these stations placed?
8. How many lives were involved in shipwreck along the coasts during the year 1893; and how many out of this number were lost?
9. What is the plan of patrol along the dangerous coasts?
10. In former times what even worse danger was added to the perils of coast shipwreck?

#### ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR FEBRUARY.

##### ITALIAN DRAMA AND DRAMATISTS.

1. From the Greek, to which, in the opinion of most critics, it is much inferior. 2. Livius Andronicus (about 240 B. C.), who composed both tragedies and comedies and was the sole



performer of his own plays. 3. Melpomene, usually represented as a young woman of grave countenance, bearing in her hand the tragic mask, and often the club of Hercules, and with a wreath of vine leaves on her head in token of her relation with the dramatic deity Bacchus. 4. Plautus and Terence, who took Menander and Philemon, of the new Greek comedy, as their models. 5. Seneca. 6. "Œdipus," a tragedy, written by Giovanni Andrea dell Anguillara. 7. Marquis d'Albergati. 8. John Howard Payne's "Brutus, or The Fall of Tarquin." 9. Ludovico Ariosto, who in his boyhood dramatized the story of Pyramus and Thisbe, and whose "Orlando Furioso" has rarely been surpassed in the living records of poetry. 10. Tommaso Salvini and Adelaide Ristori.

## THE CIRCLE OF SCIENCES.—V.

1. They consist of mythological legends and accounts of marvelous medicinal qualities. 2. Theophrastus. 3. The difference existing between palmwood and that of trees with concentric rings. 4. By Antonius Brassavola, on the banks of the Po. 5. Nehemiah Grew (born about 1628) and Marcello Malpighi (born 1628). 6. Into trees, shrubs, and herbs. 7. A geographical. 8. Antoine Laurent de Jussieu's, as improved and enlarged by De Candolle, Brown, and others. 9. Agriculture, horticulture, and medicinal botany. 10. "The study of the forms and structures of the plants found in a fossil state in the various strata of which the earth is composed."

## THE C. L. S. C. CLASSES.

1882—1897.

CLASS OF 1894.—"THE PHILOMATHEANS."  
"Ubi mel, ibi apes."

## OFFICERS.

*President*—John Habberton, New York City.

*Vice Presidents*—The Rev. A. C. Ellis, D.D., Oil City, Pa.; the Rev. H. D. Ledyard, Steubenville, Ohio; the Rev. D. Livingston, Toronto, Canada; Mrs. Helen Campbell, New York City; the Rev. J. W. Lee, D. D., Atlanta, Ga.; the Rev. J. A. Cosby, Aurora, Ill.; the Rev. Dr. D. A. Cunningham, Wheeling, W. Va.; the Rev. G. W. Barlowe, Detroit, Michigan.

*Corresponding Secretary*—Miss Anna M. Thomson, Winchester, Va.

*Recording Secretary*—Rev. J. B. Countryman, Akron, N. Y.

*Treasurer*—Henry M. Hall, Titusville, Pa.

*Class Trustee*—W. T. Eyerson, Union City, Pa.

## CLASS FLOWER—CLOVER.

AN interesting report has been received from the Pierian Circle at the prison in Stillwater, Minn. The circle includes members of all the

## THE RELIGIONS OF THE WORLD.—V.

1. Osiris and Isis. 2. The worship of the dead holds the foremost place in Egyptian religion. 3. Nowhere has so much care and money been bestowed on these purposes as in Egypt. 4. The thought that the soul would return sometime to reinhabit the body. 5. The worship of animals. 6. The transmigration of souls; the Egyptians thought the human soul and the animal soul were essentially one. 7. Yes, more than any other people, even the Greeks not excepted. 8. Grandeur and massive proportions; no other buildings ever erected by man equal the pyramids in size. 9. Herodotus. 10. That like the sphinx and the pyramids, it remains an enigma baffling curiosity.

## QUESTIONS OF THE TIMES.

1. He must declare upon oath before the proper court, two years before his admission, his intention to become a citizen. 2. Five years. 3. Personal naturalization and collective naturalization. 4. His wife and minor children. 5. Chinamen. 6. Spain. 7. It was proved that although possessing a certificate of naturalization, he had lived in the United States only six months. 8. Whether the arbitrators had a right to enter into investigations which lay back of the certificates of naturalization. 9. The Jews. 10. A constitution by Caracalla making citizens of all the free inhabitants of the provinces of the empire.

CLASS OF 1895.—"THE PATHFINDERS."  
"The truth shall make you free."

## OFFICERS:

*President*—Rev. Wilbur F. Crafts, Pittsburg, Pa.

*Vice Presidents*—Prof. H. B. Adams, Baltimore, Md.;

J. B. Morton, Winter Park, Fla.; George P. Hukill, Oil City, Pa.; Miss Mary Davenport, Brooklyn, N. Y.; Robert A. Miller, Canton, O.; Mrs. H. S. Hawes, Richmond, Va.  
*Cor. Secretary*—Miss Jane Mead Welch, Buffalo, N. Y.  
*Recording Secretary*—Miss Mary E. Miller, Akron, O.  
*Treasurer*—R. M. Alden, 625 Maryland Avenue N. E., Washington, D. C.

*Trustee of the Building Fund*—George P. Hukill, Oil City, Pa.

*Class Historian*—Miss Janette Trowbridge, New Haven, Conn.

CLASS FLOWER—NASTURTIUM.  
 CLASS EMBLEM—A BLUE RIBBON.

A MEMBER of '95 from Missouri writes: "We have an excellent working circle this year with several new members. Please send me memoranda for French history and literature, which I am taking in addition to the regular course. The Chautauqua work fits into my life as no other course of reading ever did."

THE '95's who are up to time with their work are reminded that the C. L. S. C. provides special courses of study in many different lines for the benefit of those who want guidance in their supplementary reading. The membership book also offers many excellent suggestions in this direction.

AN active Chautauqua worker in California writes: "I wish to express the deep pleasure the Chautauqua course of study brings to me. It stimulates me to reach out for much more than is contained in the year's reading and my only regret is that with household cares, social duties, and all the daily interruptions of life, it is possible to accomplish so little in comparison with my desires. I consider the Chautauqua movement important in the promotion of intelligence, culture, and purity. Its effects are so far-reaching on the coming generation that they cannot be questioned."

#### CLASS OF 1896.—"TRUTH SEEKERS." "Truth is Eternal."

##### OFFICERS.

*President*—The Rev. Chas. C. Johnson, East Bloomfield, N. Y.

*Vice Presidents*—R. C. Browning, Orange, N. J.  
 Mrs. Francis W. Parker, Chicago, Ill.; Miss Cynthia I. Boyd, Knoxville, Tenn.; Mrs. Anna Hodgson, Athens, Ga.; F. G. Lewis, Birtle, Manitoba; Oliver Ellsworth, Niles, Cal.

*Corresponding Secretary*—Miss Anna J. Young, 210 Devilliers St., Pittsburg, Pa.

*Recording Secretary*—Miss Grace G. Merritt, Montclair, N. J.

*Treasurer*—Mrs. Wheaton Smith, cor. Woodward Ave. and Blaine St., Detroit, Mich.

*Class Trustee*—John A. Seaton, 20 Griswold St., Cleveland, Ohio.

CLASS FLOWER—FORGET-ME-NOT.  
 CLASS EMBLEM—A LAMP.

THE members of '96 are showing their appre-

ciation of the opportunity offered for the correction and return of memoranda. Many hundreds of the first year's papers have already passed through the examiner's hands and many more are being received daily.

MEMBERS of '96 who have dropped behind in the race are again reminded that lost ground may be regained at any time within the four years. There are few Chautauquans who do not fall behind at some period of their course, but it is true in Chautauqua work as in everything else that he who "does not know when he is beaten" is the one who wins in the end. Let every '96 stand to his colors and press on.

#### CLASS OF 1897.—"THE ROMANS."

##### OFFICERS.

*President*—Prof. F. J. Miller, University of Chicago, Chicago.

*Vice Presidents*—Prof. Wm. E. Waters, Cincinnati, O.; A. A. Stagg, Chicago; Mrs. A. E. Barker, Bethel, Conn.; Miss Jessie Scott, Mississippi; Mrs. M. J. Gawthrop, Philadelphia; Mrs. G. B. Driscoll, Sidney, O.; Mrs. Carrie V. Shaw Rice, Tacoma, Washington; Rev. James E. Coombs, Victoria, B. C.; Miss Emily Green, South Wales; Charles E. Boyd, Cambridge, Mass.

*Secretary*—Miss Eva M. Martin, Chautauqua, N. Y.

*Treasurer and Trustee*—Shirley P. Austin, Meadville, Pa.

CLASS EMBLEM—THE IVY.

THE attention of members of '97 is especially called to the Chautauqua Extension Lectures. So many of the Chautauqua plans are new to this class, that the advantages of the lecture scheme may be overlooked. A full explanation of the plan is given in the later pages of this magazine. Fifty courses are already under way in different parts of the country. We quote from reports received from one of these centers as follows: "I have sent by express to-day the whole series of lectures on Social Science. To those who give attention to study at all, they were of signal interest and with these the interest increased from the beginning. Great good has come of the reading here. Numbers of the community have been set to thinking along lines unfamiliar."

#### GRADUATE CLASSES.

COMPARATIVELY few persons are as much attracted to the study of the sciences as they are to history, literature, and art and yet the scientific enthusiast has a pleasure peculiarly his own. With the approaching spring comes the temptation to wander in the woods and fields and then the student of geology or botany has a world of interest opened to him quite unknown to those who have not studied in these lines. If any graduate Chautauquan is hesitating as to a suitable course of reading to pursue, let him ex-

amine the special C. I. S. C. courses in geology and botany, both of which have been drawn up by Professor Frederick Starr, now of the University of Chicago.

GRADUATES who are pursuing the current year's course with undergraduate circles will find valuable books for supplementary study

in political economy in the C. I. S. C. special course prepared by Professor Richard T. Ely, of the University of Wisconsin. The books in this course include the special discussion of "Money, Trade, and Industry," "Public Debts," "Problems of To-day," and other questions of peculiar interest at the present time.

## LOCAL CIRCLES.

## C. I. S. C. MOTTOES.

*"We Study the Word and the Works of God."*

*"Let us Keep our Heavenly Father in the Midst."*

*"Never be Discouraged."*

## C. I. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.

BRYANT DAY—November 3.

SPECIAL SUNDAY—November, second Sunday.

MILTON DAY—December 9.

COLLEGE DAY—January, last Thursday.

SPECIAL SUNDAY—February, second Sunday.

LONGFELLOW DAY—February 27.

CICERO DAY—March 27.

VIRGIL DAY—April 13.

SHAKESPEARE DAY—April 23.

ADDISON DAY—May 1.

SPECIAL SUNDAY—May, second Sunday.

SPECIAL SUNDAY—July, second Sunday.

INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.

RECOGNITION DAY—August, third Wednesday after the first Tuesday.

## JEWISH C. I. S. C. WORK.

REPORTS from the Jewish C. I. S. C. leader, Rabbi Henry Berkowitz, in Philadelphia, show a steadily growing interest in Chautauqua work among the Jews. Meetings have been held and their enthusiasm has spread into many new communities, with the result of new circles and a great increase in the number of names sent in for regular enrollment.

Among the circles that have been reported are Temple Israel, in Brooklyn, N. Y.; Spinoza, in Youngstown, O.; local circles in San Francisco, Cal., Mobile, Ala., Syracuse, N. Y.; Wyoming Valley Circle in Wilkes Barre, Pa., and Informal Circle in Philadelphia, which latter meets each week at the residence of one of its members. There are a number of other local circles in Philadelphia also doing good work. The Jewish Chautauquans in this city planned for quite an elaborate and interesting series of meetings, the first of which was to take place on February 7.

Mr. Berkowitz writes:

"I have visited by request and addressed the people in the interests of Chautauqua, at Wilkes Barre, Pa., Baltimore, Md., Washington, D. C., New York City (Harlem), and I have invitations also from Richmond, Va., Newark, N. J., Trenton, N. J., Indianapolis, Ind., and Cincinnati, O.

"The Jewish press—there is a paper in nearly every city—has given us continuous and favorable notice. Besides I get clippings from the general press of the United States almost daily

from every nook and corner, containing an account of our department.

"So much for the general course. In addition to it we have arranged the first year of a course for our Young Folks' Reading Union on the Chautauqua plan. A circle of twenty-eight members has inaugurated this course in Philadelphia.

"We have had demands from all parts of the country for a special course in Jewish history and literature, and have been waiting very impatiently to supply this demand. Prof. Richard J. H. Gottheil of Columbia College, N. Y., has undertaken the task. The outlines for the first year's readings (from the close of the Bible to the Christian era) are now being printed; the manuscripts for the second year's readings, from the beginning of the Christian era to the destruction of the Temple, are now in the hands of our committee. A special circular will be issued soon and the 'Jewish Department' specifically will be then actually launched."

## NEW CIRCLES.

CANADA.—A circle of six or seven members in connection with the Y. M. C. A. at Hamilton, Ont., is reported. There is also prospect of a general circle at this place.

MAINE.—Twenty-three persons of the class of '97 form a circle at Ft. Fairfield.

MASSACHUSETTS.—A circle is forming at Brockton.

RHODE ISLAND.—Vigilants of Providence

meet once in two weeks. They have had some good papers, especially on the required readings.

CONNECTICUT.—A class has been organized at Mt. Carmel.

NEW YORK.—Nine persons at Cohoes constitute a circle known as the Cascade.—Chautauqua prospects are bright at Stony Brook. The ten members of the circle there find the work "very interesting and instructive, just what they need," and have succeeded in interesting outsiders.—On the east side of Buffalo, about three miles from the heart of the city, is a small band of C. L. S. C.'s bearing the name *Orients*.—A circle has been organized at Pamela Four Corners.—A class of '97's reports from New York City.—A circle of twelve members began its career in October at Williams Bridge. All are up to date with their readings.

NEW JERSEY.—A number of initiates in Chautauqua work form a circle at Woodstown. Their meetings will be attended by several graduates who expect to take some of the seals.

PENNSYLVANIA.—Classes report from Linwood and Waynesburg.—The following communication is received from Pittsburg: "We have a circle in Emory Church, East End, which gives promise of good things. Though late in getting started we make up in enthusiasm. Twenty-five names are enrolled. Our president is the right man for the place. The meetings are strictly non-sectarian, and we welcome heartily all who join our ranks."—The C. L. S. C. of Harper Memorial Presbyterian Church organized at Philadelphia with ten members.

GEORGIA.—A letter from Atlanta reads: "It gives me pleasure to report the organization, Nov. 6, 1893, of a C. L. S. C. of nine members in our boarding house. Late in organizing, we hope to read double lessons." The circle is named *The Senecas*.

KENTUCKY.—There is a regularly enrolled circle at Hardingsburg, including workers who are anxious to complete the four years' course and also some local members.

TEXAS.—The correspondent at Anahuac writes: "Some time ago I received a C. L. S. C. circular, but was not in a position to become a member, as I so much wished. Now, however, I have an opportunity of taking the much desired course. The circle will be composed of only three regular members at first. Perhaps it will increase in time but this place is very isolated and our circle necessarily will be small though earnest."

OHIO.—Miami C. L. S. C. of Dayton is a so-

ciety organized in the fall.—A very prosperous circle in Leipsic desires "to be numbered among others who are going the same road to knowledge." Among its twenty members, this class, called the *Irving*, has considerable musical talent, which adds to the enjoyment of its programs. In speaking of their motto, "Hitch your wagon to a star," the secretary says: "Our aspirations are high and I think that by the aid of our president, who is very enthusiastic in the work, we shall gain much knowledge in the months to come."—A small class reports from South Newbury.

ILLINOIS.—Four Chautauquans register from Malden, three from Orangeburg, three from Table Grove, and seven from Vienna. The scribe of the last class writes: "As we live in that section of country known as Egypt, we call ourselves the *Lotus Club*. We began work five weeks behind, but have caught up, and now have smooth sailing."

WISCONSIN.—Enrollment fees are received from South Milwaukee, Union Grove, and Waterford. At Waterford the circle members, known as the *Whittiers*, meet every Friday evening and enjoy the readings, realizing the good derived from them.

IOWA.—A letter from Chautauquans at Downey brings the following news: "We have organized under the name of *Qui Vive Circle*, and hope to do good work during the year. All are enthusiastic members and earnest in their efforts."—Prosperity is indicated by the report from Columbus Junction: "Our circle organized about the first of October, and has twenty-four very enthusiastic members. We meet once in two weeks in private homes, and so far our meetings have been interesting. Our programs vary and have been entertaining as well as instructive. We have arranged for four entertainments for this winter: A concert by 'The Chicago Rivals'; Dr. Bristol on 'Brains,' Frank Beard's Chalk Talks, and something by Ira Gould. We think the entertainments will be instructive and beneficial to the community as well as to our circle."

MISSOURI.—A band of six enroll at Chillicothe.

KANSAS.—There is a circle, also of six, at Haddam.

NEBRASKA.—Chautauquans at Wymore were late in getting at work, but by restricting themselves to the required reading soon caught up and now are enjoying bright prospects.

SOUTH DAKOTA.—Activity is manifested by the circle in Lake Township, six miles northwest of Watertown.

COLORADO.—A postal card from a Chautau-



quan at Flagler reads: "I received recently the Chautauqua circulars you sent in answer to my request. I have used the whole dozen, the best I could; there is a circle of seven now under way, and a prospect of more. I will send the membership fees when I have had time for further canvass. I am pastor of the congregation in a small town several miles from here, and could use a couple of dozen circulars there to advantage. I think we will have an enthusiastic circle here on the wild frontier."—Columbian Circle of Denver has fourteen members.

CALIFORNIA.—Epworth Circle organized in the First M. E. Church of Los Angeles, has a membership of over seventeen.—Twenty-seven active members are enrolled in the Long Beach C. L. S. C., one of whom has already been enrolled as a regular Chautauquan.—Four '97's at Stockton who find the work both pleasing and profitable, wish to enter the four years' course as a home circle. They style themselves The Advance, having for their motto, "Onward! Upward!" for their class flower, the edelweiss, and their class ribbon, blue.

WASHINGTON.—A trio of '97's are at work at Gray's River.—In Tacoma The Olympian is a new circle organized with fifteen members. Meetings are held every Friday evening on North M Street. Desting Circle has been organized with about twenty members, in the neighborhood of the Whitman School; and a name probably will be chosen at its next meeting for a circle also of about twenty members organized under the supervision of the president of the Assembly. This circle meets every Tuesday evening.

#### REORGANIZED CIRCLES.

CANADA.—The circle at Hamilton has reorganized with two new members, making it now number seven ladies.

MASSACHUSETTS.—Seven ladies compose the class at Woburn.

CONNECTICUT.—Reorganization has taken place in the circle at Hanover and Wapping.

NEW YORK.—The Brooklyn Chautauqua Union announcement for the present year shows the Union to be well equipped as to officers and lecture, social, and extension committees. A brilliant course of entertainments is provided for the year. The circles of this union are: Brooklyn Alumni, A. E. Dunning Alumni, Ad Astra, Adriel, Altus, Athenian, Bethesda, De Kalb, Epworth, Golden Arch, Herbert B. Adams, Hurlbut, Janes, Kimball, Longfellow, Lowell, Meredith, Mizpah, No Name, Olympic, Prospect Heights, Pathfinder, Philopsean, Strong Place, Whittier.—Argonaut J.—Mar.

Circle of Buffalo, reorganized Sept. 26, meets on the second and last Monday evenings of each month, at the homes of different members. Its programs consist of papers, readings, questions, and exercises usually on subjects connected with the required reading. The secretary concludes: "As our motto is 'No shirking,' each member does his part. We number thirteen members, including two graduates. It is safe to prophesy earnest work, real enjoyment, and excellent results for the year."—At one of the Edwards Circle's interesting meetings, held in the W. C. T. U. rooms, Jamestown, an animated and instructive character study of Julius Caesar was presented; the Hawaiian matter was touched upon; and there was a review of Roman history with a sketch of the emperors by the different meetings.—Doric Circle of Utica enrolls eight '97's this year.—Lowell C. L. S. C. of Rochester has one new member.—Accrescent C. L. S. C. of Oswego is in its sixth year of existence, having organized in the fall with a few new local members and many of the original circle. Its place of meeting is central and permanent. The class is taking the history as the basis of its work, making the literature and art coincide with it in point of time. They hope in this way to fix persons and facts thoroughly in mind and at the same time to get all into their proper relations. So far their interest has continued unabated and the work thorough. Their plan of changing officers and committees every three months promises to work well. The corresponding secretary of this circle is in communication with six other circles in Oswego County, for mutual benefit and encouragement.—Ruralists of Clarence, Sunny Side Circle of North Tarrytown, Hurlbut Circle of Holley, Melapes Circle of Earlville, and Athenians of Auburn have resumed work.

NEW JERSEY.—Classes are pursuing their studies at Sayreville and Flemington (Earnest Workers).

PENNSYLVANIA.—The circle at Montrose has reorganized with larger numbers expecting to take up the Shakespeare course for reading in the circle and study at home.—Keystone C. L. S. C. of White Haven and the large class at New Milford have been reinforced by a number of '97's.—Columbian Circle, organized in '92, at Lehigh, and a class of the same name at Kane have resumed study.—The circle at Greensburg is not prospering as its members would wish, owing to their tardiness in starting. Still it is hoped that the half a dozen faithful members will soon be relieved of the drag of catching up and become enthusiastic with new interest.—Activity is manifested by Chautau-

quans at Coudersport, at Philadelphia, known as Myosotic Circle, and at Boyertown, known as the Muses.—Allegheny Circle of Allegheny presents a good and handsome program for December 26.—Circle Menkalina of Imperial organized with seven of its original members. Four of the members send memoranda for the Garnet Seal course.—Audubon Circle of Shannonville, and circles at Wilkesburg and Wampum have organized.

MARYLAND.—Shortly before Christmas the circle at Emmitsburg participated in a most enjoyable oyster supper. They met at the home of one of the members where they indulged in a little social chat, then proceeded to the banquet hall. Arrived here each member represented a book, the name and author of which the others were to guess. At nine o'clock all repaired to the dining room. After the blessing had been asked they were seated. On the menu card at each plate was found a quotation, which the quick wit of the members, heightened by their thorough acquaintance with the authors represented, made it a pleasant task to dispose of. After refreshments were served the toastmaster called order and introduced the speakers as The Originator of Our Circle, who responded to the toast, "The Class of '96"; The Woman who Never Smiles, who read a very entertaining and instructive story; Our *Verbatim et Litteratum* Member, who responded to the toast, "Dates"; and so on through the whole attractive list. Finally the circle adjourned to the parlor where the rest of the evening was devoted to music and sociability.

DISTRICT OF COLUMBIA.—Wesley Chapel Chautauqua Circle of Washington, organized in '84, is continuing its studies.

SOUTH CAROLINA.—The Knights of the Round Table Circle at Chester is on its third year of the course. It is composed of twelve diligent, enthusiastic workers who hope to finish their four years' course in '95. They meet once a week, using, with a few changes, the programs in THE CHAUTAUQUAN.

GEORGIA.—A. R. Holderby Circle of Atlanta has resumed study, with four new members.—The class at Way Cross also reports reorganization.

ARKANSAS.—The secretary of Sequoyah Circle of Fort Smith writes: "We have lost several members since we started on the course in '91, but those of us who have kept up the required reading feel fully repaid for the effort. We meet every Friday evening at the homes of the members. Our leader has been the same since organizing."

TEXAS.—The latest communication from Rea-

gan reads: "Lone Star C. L. S. C. organized with seven members and prospects for more. Every one is fired with the utmost enthusiasm. Our plans for conducting the meetings work excellently. The program for each week is made out by the members in turn, thus furnishing variety."

INDIAN TERRITORY.—A class of two '96's and two '97's is prospering at Wynne Wood.

OHIO.—The Akronians of Akron, numbering forty-two active members are making fine progress. At the first of the season they secured beautiful membership tickets giving the time of meeting, mottoes, lists of required readings and memorial days.—Kirkwood Circle of Bridgeport holds instructive and entertaining meetings. A great many local members attend.—The class of seventeen regular members at Lodi, the class at Zimmer and River View Circle at New Richmond have been joined by a number of '97's.—On with the work, is the spirit of Dickens Circle at Old Fort.—Hawthorne Circle of Zanesville forwards fees for only part of its number. The secretary says: "Our circle reorganized this fall with ten members, as usual, but some felt that they had not time to do good work with the question blanks. Yet we have greatly enjoyed the past two years' work and have entered on the new year determined to get the most we can out of the readings."

INDIANA.—With such features as the lesson in economics conducted in a novel manner by one of the members, a sleigh ride committee, a social for the regular meeting evening that fell on a holiday, original poems, and frequent animated discussions on live topics, there can be no doubt about the prosperity of Bryant Chautauqua Circle of Terre Haute.—Small but earnest is the report of the class at Crawfordville.—The class at Frankfort has a large constituent of new members, as also has Trenton Rocks Circle of Marion.—Philomatheia Circle of Butler is prospering.—Vincent Circle of La Fayette "is in a flourishing condition, having organized for 1893-4 with thirty active members, of whom twelve are enrolled as '97's. The papers this year take up the current events, and domestic and foreign topics; these with the discussions which usually follow them have proven instructive and satisfactory."

ILLINOIS.—Athena C. L. S. C. of Savanna is doing good work though the number is less than usual.—Cradock Circle of La Harpe and circles at Washburn, Morris, and Kensington show signs of energy.—From Mount Palatine is received the following report: "Hale C. L. S. C. of Putnam Co. began its third year's work about the first of October, with

eleven members. While our number is smaller than in the two former years, there is no lack of interest. We meet every Tuesday evening at the homes of the members, each member wearing as a badge a bit of the class ribbon bearing the letters C. L. S. C., and the year. An instruction committee, with the vice-president as chairman, prepares the programs. Each week we have a quiz on all the required work and usually also something original by individual members. Visitors often are present at the meetings. We seem especially interested in 'Outlines of Economics' and are all sorry it does not last through the year. We consider the time and money spent in this way a profitable investment and are in no haste to reach the end of the four years."

MINNESOTA.—Flour City Circle of Minneapolis has some very faithful and enthusiastic members, new ones having replaced those who had dropped out. They meet every week and do thorough work, giving much time to review and criticism. At the suggestion of a member of this circle the committee on Bishop Vincent's Vesper Services called a union meeting of all the circles in the city. The result was successful and it is hoped that the circles will unite regularly once in several months.—Hamline Circle of St. Paul is pursuing the course with a thoroughness not heretofore enjoyed by this strong circle. It rejoices in a number of scholarly members.—There is a class of twenty-two at Plainview, most of whom are not regular members. Some of them are graduates. The secretary and her husband "graduated in 1890 but are still reading from force of habit."

IOWA.—The first of November a local circle was organized with eight members in Burnside.—Organizations have also taken place in Everly, Keokuk, and Mount Ayr.—Homer Circle of Minburn is doing unusually well this year.—Magellan C. L. S. C. of Wellman, held a highly interesting open session at the close of last year's work. This year it reorganized with eleven old members and six new ones.

MISSOURI.—Mary De la Vergne Circle of Clinton and Paul H. Hayne Circle of Linneus have renewed their activity.—During the four years of its existence the membership of Tennyson Circle of St. Louis has averaged from sixteen to twenty, of whom at least six expect to graduate in the spring. All appreciate the advantages of the course, and contribute to the pleasure and profit of the meetings. The programs represent thorough work and independent research. Plymouth Circle, also of St. Louis, organized in '92, Bryant Circle of Warrensburg, and Aristotelian Circle of Marshall,

have excellent prospects, also cheering news is received from Polytechnic Circle of Jonesburg, the circle of Chillicothe, and circle Columbia of Carthage. The Marion Circle of Carthage reorganized with a membership of twelve.

NEBRASKA.—Seward St. Church C. L. S. C., of Omaha, with a working membership of thirty, is making a famous record this Roman year.

SOUTH DAKOTA.—Madisonian Circle of Madison is a live organization.

COLORADO.—The following gleaned from a Denver newspaper will show the condition of Chautauqua work in that city: The city union of Chautauqua circles held a convention at the Central Christian church. Officers were elected, the vice presidents being the presidents of the circles. "Informal reports were heard from each circle, showing them to be in a live and prosperous condition. There are now thirteen circles in the city with a membership of one hundred and fifty, more than three times as many as a year ago. It was decided to hold a state and city convention combined, some time in March, arrangements for which were left to the executive committee. It was also decided to arrange a course of lectures to begin after the holidays, these lectures to supplement the year's course of reading on Roman history, literature, and art."

OREGON.—The Chautauqua circle of Oregon City ushered in the year with a Roman night. The hostess attired as Cornelia, received her guests in a room garlanded to represent a Roman atrium. A delightful program was rendered, consisting of appropriate music, readings, papers, and recitations, and an original poem, as follows, dedicated to Cornelia:

Perpetua! through the myriad years Cornelia lives,  
The mother of the Gracchi. The fillet round that brow,  
Binds tresses ever young. The eye lights ever up  
With love's devotion, and that hand leads ever forth  
The sons, the pride of that fond heart. She views serene,  
The treasures of her friends, the diamond brooch, the gold,  
The amethyst and sapphire of a thousand gems  
That lie along the velvet case, then rising brings  
Her boys. Their young eyes lift to hers, their hair in  
waves

Of light floats round the brow.  
"These are my jewels, these,  
The two fair souls entrusted to my care. The wealth,  
The fame, the honor that I ask is but to be  
The mother of these sons. All noble things I'd teach  
To these my boys, until their lives may yet restore  
The pristine days of Rome, when honor, justice, truth,  
Ruled well the young Republic. Then I'd die content,  
With carved on my tomb, 'The Mother of the Gracchi.'"

At the conclusion of the poem dainty refreshments were served, after which singing and other amusements were indulged in till a late hour. This class, numbering nineteen active members, is one of the largest in the state.

## THE LIBRARY TABLE.

### MARCH.

Yea, welcome, March! and though I die ere June,  
Yet for the hope of life I give thee praise,  
Striving to swell the burden of the tune  
That even now I hear thy brown birds raise,  
Unmindful of the past or coming days;  
Who sing, "O joy! a new year is begun!  
What happiness to look upon the sun!"

—*William Morris.*

### MINIATURES FROM BALZAC'S MASTERPIECES.\*

"LEGALLY" is a robust adverb that props up many a fortune.

We can cauterize a wound, but we know no remedy for the hurt produced by words.

Newspapers are no longer made to enlighten, but to flatter opinions.

In society we know how to put overcoats on all truths, even the prettiest.

Do not be afraid of making enemies. Woe to him who has none!

We never lack money for our whims, but we dispute the prices of necessities.

Conscience is one of those sticks which every one takes up to beat his neighbor with, but which he never uses upon himself.

Not to listen is not merely a lack of politeness, it is a mark of contempt. Though such impertinence is accepted without protest from a noted man, it produces a leaven of hatred and malice deep down in the heart; among equals it often goes so far as to dissolve friendship.

To do good in obscurity offers no temptation to any one.

Use your wit, but never parade it for the amusement of others; for know, that if your superiority wounds a mediocre man, he will withdraw and say of you in a tone of contempt, "He is very amusing."

Politeness consists in appearing to forget ourselves for others. With many it is a social grimace which relaxes when self-interest shows itself; a noble then becomes ignoble.

You will never have more than three or four friends in the course of your life; your entire confidence is their right. But to give it to many—is not that to betray your real friends?

What physiognomist is so prompt to divine character as a dog is to know whether a stranger likes or dislikes him?

As soon as trouble comes to us there is always

a friend ready to tell us about it—to probe our heart with a dagger and ask us to admire the hilt.

Friendship knows nothing of bankrupt sentiments.

The habits of the mind form the soul, and the soul gives expression to the face.

In great crises the heart either breaks or hardens.

Debts are the silent partners of experience.

We live in an epoch where the defect of governments is to make man for society rather than society for man.

In society we like those who listen to us.

We are ticketed not according to what we are but according to what we have.

The world is full of respect for ability under whatever form it shows itself; results make laws.

Love and hate are passions that feed upon themselves, and, of the two, hatred has the longer life.

There are two kinds of silliness, the silent and the talkative. Silent silliness is supportable.

Do you want to know how to make your way in the world? You must plow through humanity like a cannon ball, or you must glide through it like a pestilence.

Flattery never emanates from great souls. It is an attribute of small minds, who thus still further belittle themselves to enter into the vital being of the persons about whom they crawl.

A single lie destroys that absolute confidence which for certain souls is the foundation of love.

Never allow yourself to act either against your own conscience or the public conscience.

One of the most important rules in the science of manners is that of almost absolute silence about ourselves. Play a little comedy for your own edification, speak of yourself, and you will see indifference succeed to a feigned interest; then *ennui* follows, and if the mistress of the house does not politely interrupt, the company will disappear under various pretexts adroitly seized.

A hobby is the medium between a passion and a monomania.

Talent, like gout, sometimes skips two generations.

Beauty without expression is a monstrosity.

If the human heart pauses to rest as it scales the heights of affection, it rarely stops when it starts on the rapid slope of hate.

There is nothing less known than that which everybody is obliged to know—namely, the law.



Money matters can always be settled, but feelings are pitiless.

We spend the greater part of our lives in weeding from our hearts what has been allowed to grow there in youth. This operation is called "acquiring experience."

Intellect is the lever which moves the world; but the fulcrum of intellect is money.

A man who can laugh at himself can laugh at the whole world.

#### A GREAT SHOW.

EMPEROR TRAJAN having added seven new provinces to the empire, resolved to exhibit to the people such a show as had never been before seen in Rome.

The day began with an exhibition of wild beasts, and then the combats between men and the more savage and strong of the wild creatures. If a man of his own free will risks his life against some beast in the forest, I find no fault with him; nay I acknowledge that there is a pleasure in such encounters, and that the young may be profitably trained thereby to do battle with the enemies of their country. But when the conflicts were ended, resulting, for the most part, in the victory of the human combatants, there followed a spectacle which was to me most revolting, for now unarmed men were exposed to the fury of bears, lions, and tigers. It was true that, as my neighbors informed me, these men deserved to die, for they were murderers, robbers, forgers of wills and the like. But to see them die in this fashion was something horrible. I turned away, hiding my face with my hands.

When there was a great silence on the assembly, coming after a great shouting and yelling, I looked up and saw a most marvelous thing. The whole arena was empty, save for a single animal, a bear, that was sitting not far, as it chanced, from the place where I myself was situated. Then, at a signal from the emperor, there was opened a door, from which issued an old man, of singularly venerable aspect, who walked toward the creature, showing no sign of fear in his gait or countenance, for he was so near that I could observe him closely.

"Who is he?" I inquired of my neighbor. "Is he also a criminal?"

"Yes," said the man, "and of the very worst kind."

"Then," said I, "do his looks most strangely belie his nature, for a face more benevolent and virtuous I have never seen."

"I say not," replied my neighbor, "that he has done murder or theft; he is a Christian."

"A Christian?" said I, "what is that?"

"One," my neighbor answered, "that will not worship the gods, believing only in one Christus, whom Pilate the procurator crucified some seventy years since, but whom those who call themselves by his name affirm to be alive."

But now happened the marvel of the thing. The bear rose from its place and approached the man, but when we looked to see it tear him, it hurt him not, but fawned upon him, rubbing itself against his legs, as though it were some great cat. When this had lasted some time, the people growing impatient, the master of the show cried out, "Let go the lion!"

Hereupon the door of the cage that was under the emperor's seat was thrown open, and a great lion rushed forth. He bounded up to the old man with great strides, but when he reached him seemed to drop all his fierceness.

On this there was a great shout of "Pardon! pardon!" and the emperor, who likes not to refuse any request of the people on these occasions, except for the very gravest reasons, gave the signal that the man should be led away. What think you of this, my Callias? According to your philosophy, which is taken, I know, from the sages of the Garden of Epicurus, the gods exist indeed, but take no care in human affairs. Yet how was this man protected when none other escaped? You will say, the beasts were well satisfied with food already. Nay, but it was not so, for on this point I made inquiry. Possibly it was some magical power that the man had. I will not fail to see him, for he has been released, I am told, and I will ask him.—*From Church's "Pictures from Roman Life and Story."*

#### THE AMATEUR COACHMAN.

DAN PHAËTHON—so the histories run—  
Was a jolly young chap, and a son of the Sun,—  
Or rather of Phœbus; but as to his mother,  
Genealogists make a deuse of a pother,  
Some going for one, and some for another!

Now old Father Phœbus, ere railways begun  
To elevate funds and depreciate fun,  
Drove a very fast coach by the name of The Sun;

Running they say,  
Trips every day  
(On Sundays and all, in a heathenish way),  
All lighted up with a famous array  
Of lanterns that shone with a brilliant display,  
And dashing along like a gentleman's 'shay,'  
With never a fare, and nothing to pay!  
Now Phaëthon begged of his doting old father  
To grant him a favor, and this the rather,  
Since some one had hinted, the youth to annoy,

That he wasn't by any means Phœbus's boy !

'By the terrible Styx !' said the angry sire,  
While his eyes flashed volumes of fury and fire,  
'To prove your reviler an infamous liar,  
I swear I will grant you whate'er you desire !'

'Then by my head,'

The youngster said,

'I'll mount the coach when the horses are fed !—  
For there 's nothing I'd choose, as I'm alive,  
Like a seat on the box, and a dashing drive !'

'Nay, Phaëthon, don't—

I beg you won't,—

Just stop a moment and think upon 't !  
You're quite too young,' continued the sage,  
'To tend a coach at your tender age !

Besides, you see,

'T will really be

Your first appearance on any stage !

Desist, my child,

The cattle are wild,

And when their mettle is thoroughly "riled,"  
Depend upon 't the coach 'll be "spiled,"—  
They're not the fellows to draw it mild !

Desist, I say,

You'll rue the day,—

Do mind and don't be foolish, Pha !'

But the youth was proud,

And swore aloud,

'Twas just the thing to astonish the crowd,—  
He'd have the horses and would n't be cowed !  
In vain the boy was cautioned at large,  
He called for the chargers, unheeding the charge,  
And vowed that any young fellow of force  
Could manage a dozen coursers, of course !  
Now Phœbus felt exceedingly sorry  
He had given his word in such a hurry,  
But having sworn by the Styx, no doubt  
He was in for it now, and could n't back out.

Now Phaëthon, perched in the coachman's place,  
Drove off the steeds at a furious pace.

Of whip and shout there was no lack,

Crack—whack—

Whack—crack,

Resounded along the horses' back !—  
Frightened beneath the stinging lash,  
Cutting their flanks in many a gash,  
On—on they sped as swift as a flash,  
Through thick and thin away they dash,  
(Such rapid driving is always rash !)  
When all at once, with a dreadful crash,  
The whole 'establishment' went to smash !

And Phaëthon, he,

As all agree,

Off the coach was suddenly hurled,  
Into a puddle, and out of the world !

—J. G. Saxe.

#### "THE KIDS' GUARDS."

SOME twenty years ago, a San Francisco kindergartner was threading her way through a dirty alley, making friendly visits to the children of her flock. As she lingered on a certain doorstep, receiving the last confidences of some weary woman's heart, she heard a loud but not unfriendly voice ringing from an upper window of a tenement-house just around the corner. "Clear things from under foot !" pealed the voice, in stentorian accents. "The teacher o' the *Kids' Guards* is comin' down the street !"

"Eureka !" thought the teacher, with a smile. "There 's a bit of sympathetic translation for you ! At last the German word has been put into the vernacular. The odd foreign syllables have been taken to the ignorant mother by the lisping child, and the kindergartners have become the *Kids' Guards* ! Heaven bless the rough translation, colloquial as it is ! No royal accolade could be dearer to its recipients than this quaint, new christening !"

What has the kindergarten to do with social reform ? What bearing have its theory and practice upon the conduct of life ?

A brass-buttoned guardian of the peace remarked to a gentleman on a street-corner, "If we could open more kindergartens, sir, we could almost shut up the penitentiaries, sir !"

We heard the sentiment, applauded it, and promptly printed it on the cover of three thousand reports ; but on calm reflection it appears like an exaggerated statement. I am not sure that a kindergarten in every ward of every city in America "would almost shut up the penitentiaries, sir !" The most determined optimist is weighed down by the feeling that it will take more than the ardent prosecution of any one reform, however vital, to produce such a result.

We appoint investigating committees, who ask more and more questions, compile more and more statistics, and get more and more confused every year. "Are our criminals native or foreign born ?" that we may know whether we are worse or better than other people ; "Have they ever learned a trade ?" that we may prove what we already know, that idle fingers are the devil's tools ; "Have they been educated ?"—by any one of the sorry methods that take shelter under that much-abused word—that we may know whether ignorance is a bliss or a blister ; "Are they married or single ?" that we may determine the influence of home ties ; "Have they been given to the use of liquor ?" that we may heap proof on proof, mountain high, against the monster evil of intemperance ; "What has been their family history ?" that we

may know how heavily the law of heredity has laid its burdens upon them. Burning questions all, if we would find out the causes of crime.

To discover the why and wherefore of things is a law of human thought. The reform schools, penitentiaries, prisons, insane asylums, hospitals, and poorhouses are all filled to overflowing; and it is entirely sensible to inquire how the people came there, and to relieve, pardon, bless, cure, or reform them as far as we can. Meanwhile, as we are dismissing or blessing or burying the unfortunates from the imposing front gates of our institutions, new throngs are crowding in at the little back doors. Life is a bridge, full of gaping holes, over which we must all travel! A thousand evils of human misery and wickedness flow in a dark current beneath; and the blind, the weak, the stupid, and the

reckless are continually falling through into the rushing flood. We must, it is true, organize our life-boats. It is our duty to pluck out the drowning wretches, receive their vows of penitence and gratitude, and pray for courage and resignation when they celebrate their rescue by falling in again. But we agree nowadays that we should do them much better service if we could contrive to mend more of the holes in the bridge.

The kindergarten is trying to mend one of these "holes." It is a tiny one, only large enough for a child's foot, but that is our bit of the world's work,—to keep it small! If we can prevent the little people from stumbling, we may hope that the grown folks will have a surer foot and a steadier gait.—From Kate Douglas Wiggin's "*Children's Rights*."

## TALK ABOUT BOOKS.

History.

A critical study of naval warfare as carried on between 1673 and 1812 is given in "*The Influence of Sea Power upon the French Revolution and Empire*."\* In that time of general upheaval nearly all the leading nations of the earth were more or less involved. Had France under Napoleon been relatively as strong at sea as on land the whole course of history might have been changed. Lax ideas regarding professional training and naval command and the theories of men in power who were utterly ignorant of the requirements of naval warfare paved the way for the defeat of France. The work gives in detail the plans and movements of several great naval battles, notably those of the Nile, Cape St. Vincent, and Trafalgar. The genius of Napoleon led him to use his inferior fleet, manned by incompetent officers, in the only effective way it could be used, as a means of harassment to the enemy, and thus he put off as long as possible the day of overthrow. The work is a philosophy of the history of naval warfare. Written by the president of the War College at Newport and Captain of the U. S. Navy, it forms an able contribution to history.

It would be difficult to find anywhere as comprehensive a view of the condition of things at the beginning of the present century, and a view which so instinctively arouses the mind to the differences existing between that time and the present, as that given in "*The History of the*

United States and Europe in the Nineteenth Century."\* In a rapid enumeration of subjects, such as slavery, trade, laborers, travel, and customs, vivid indelible sketches of each as it then appeared are drawn. The outlines of history on both continents are traced, international negotiations are noticed, and personal sketches of noted characters in the different countries are given. Vol. I. leaves the able and novel work in the midst of the triumphs of Napoleon's empire.

A most interesting study in obscure early American history is made in "*The Gilded Man*."† With that romantic part of the country, the great Southwest, first settled by the Spaniards, the work deals. It shows how the quest of gold led to the discovery of much of the continent, eager seekers following up all reports of districts ruled by wealthy chiefs, and learning in turn from them other traditions regarding the *El Dorado*. The true legend of this famous fabled land, it is claimed, is given here in its first accurate form. The historian while definitely stating the plain facts of history, yet preserves in his admirable account much of that rich, mysterious, picturesque fancy which envelops all things belonging to that wonderful southland.

A new edition ‡ of that well known and inter-

\* *The Influence of Sea Power upon the French Revolution and Empire*. By Captain A. T. Mahan, U. S. N. Boston: Little, Brown, and Company. Two vols. \$4.00.

\* *History of the United States and Europe in the Nineteenth Century*. Illustrated. By Henry Boynton. Augusta, Me.: Press Co. Publishers.

† *The Gilded Man*. By A. F. Bandelier.—‡ *A History of Germany*. By Bayard Taylor. With an additional chapter by Marie Hansen-Taylor. New York: D. Appleton and Company.

esting work, Bayard Taylor's "History of Germany," has made its appearance. Written in popular vein, and giving in thrilling manner the history of the Germans as a race of people, rather than as a nation, this book has always been an inviting one. A new chapter has been added by the editor, bringing the history down to the present time; and this outline sketch of William II. and his times fits in admirably with the whole conception of the work, and forms one continuous narration.

A close study into the history of the Assyrians and Babylonians\* reveals the characteristic traits of these ancient peoples and the distinctive differences between them. Archaeologists have found in recent discoveries made in the valleys of the Tigris and the Euphrates, striking corroborations of the Scripture accounts concerning them. From all sources of information such form of inquiry has been made as has elicited definite, comprehensive, and compact replies, and these have been skillfully woven into a pleasing narrative.

The first volume of a new history of India † is a fine inauguration of the work. Sweeping over the complex records of the long period between 2000 B. C. and 800 A. D., it selects the salient points and classifies them in simple manner, and presents a clear chart of the whole history.

Graphic, detached views of Greek history are given in impressive manner in "Pictures from Greek Life and Story." ‡ Prof. Church has the happy faculty of throwing about all his statements of facts the guise of story-telling and so attracts, delights, and instructs at the same time. Decisive political events in the history of Greece, great battle fields, and sketches of personal character enter into the contents of the work. While the book is adapted especially to young readers, those of older growth will find themselves equally interested in it.

"A First History of France" || gives in simple, definite statements the main features entering into the study of that country. The topical arrangement of the chapters, the many illustrations and maps, the full table of contents and index all conspire to make it a convenient book for young readers, whose interest will be at once awakened by its brisk and pleasing manner of expression.

\* Social Life among the Assyrians and Babylonians. By A. H. Sayce, LL.D. New York and Chicago: Fleming H. Revell Company. \$1.00.

† Ancient India, 2000 B. C.—800 A. D. By Romesh Chunder Dutt, C.I.E., I.C.S. New York: Longmans, Green, and Co.

‡ Pictures from Greek Life and Story. By the Rev. A. J. Church, M.A. New York: G. P. Putnam's Sons. \$1.25.

|| First History of France. By Louise Creighton. New York: Longmans, Green and Co.

Religion. The rather formidable looking

title given by the late Dr. Schaff to his recent work, "Theological Propædæutic" \* becomes largely disarmed when it is translated into Theological Encyclopedia. This translation however is scarcely broad enough as the work includes besides its encyclopedic features those of methodology and bibliography. It is designed for a text book in theological seminaries, and a brief study of its contents convinces one of the excellence of its arrangement, the simplicity of its treatment, and the comprehensiveness of its scope. The history and philosophy of religion in all its aspects, are presented in direct and clear terms.

A second edition of the "Preparation of the World for Christ" † revises and enlarges the former work. A full account of God's dealings with the chosen people tells how He disciplined and sustained them through their various race developments and entrusted to them at last the guardianship of His great gift to man. Passing then to the history of other nations, it shows how all the world was brought under the Roman power, and the whole human family thus consolidated, in order that the good tidings of the Gospel might be made known more widely to all mankind. Numerous maps, charts, and illustrations lend their aid to the clear expositions of the book.

The teaching of the Bible applied in most practical common sense manner to daily life is the theme of "Every-Day Religion." ‡ Such fallacies as that Christians must pass their mortal lives in a state of uncertainty as to their acceptance by God, and that they must constantly suffer and endure here rather than to rise to their high privilege of reigning over all things in Christ, are overthrown. The book strikes the clear notes of a song of victory through faith. Its well known author has written here in her happiest vein and this series of Bible readings cannot fail to strengthen in every way and to lend assurance to all who turn to its pages.

"The Higher Criticism" || seeks the source of the latter day disturbances to Christian belief; it analyzes the methods followed by the critics, points out their assumptions, and passes into the details of the criticism brought against the separate books of the Bible. Each step of the argument is well examined and established

\* Theological Propædæutic. By Philip Schaff, D. D., LL. D. New York: Charles Scribner's Sons.

† A History of the Preparation of the World for Christ. By Rev. David R. Breed, D. D.—‡ Every-Day Religion. By Hannah Whitall Smith. New York and Chicago: Fleming H. Revell Company.

|| The Higher Criticism. By Rev. C. W. Rishell, A. M.,



and the whole is made to present a strong showing against the claims of the opponents or the advocates of higher criticism.

In the same line of argument with the preceding, is the volume called "Anti-Higher Criticism."\*\* It comprises fourteen addresses delivered before the Sixth Annual Interdenominational Seaside Bible Conference held at Asbury Park, N. J. Close and clear in reasoning, the lectures were so arranged as regularly to supplement each other. The discussion concludes with the well-taken claim that the charge of the higher critics is refuted and stands without a shadow of foundation.

"The Pilgrim in Old England"† is a study of Congregationalism, a lucid and methodical setting forth of the doctrines, principles, worship, and spirit of this branch of the Christian church. Liberty of conscience is held to be the direct outgrowth of this system of religious teaching. Its followers have broken away from the old forms of faith just as the Pilgrim Fathers revolted from old restraints. The history and the outlook of the denomination are scanned and from both helpful lessons are drawn.

#### Fiction.

A new story from the author of those remarkable books "God's Fool" and "Joost Avenlingh" is sure to be cordially welcomed by lovers of the realistic and intense school. "The Greater Glory"‡ exhibits the same notable originality as its predecessors, with perhaps an access of epigrammatic brilliancy and dramatic power.

The touching little story of "Picciola"|| well deserves the sumptuous setting of its new edition. Tasteful binding, heavy paper, and numerous illustrations accord excellently with the fine literary quality of the text.

That the treatment of the theme in "Barabbas"§ is reverential cannot be gainsaid; that it is a work of power and intensity is equally true; yet that there is either pleasure or profit to be found in the reading cannot be stated with much confidence.

The "Two Offenders"¶ in Ouida's little book of that name are the heroes of the two short

stories it contains, "An Ingrate" and "An Assassin." There is no faltering of the hand that paints these scenes, so full of wretchedness and misery.

The subtle charm of Mr. Crawford's style is not wanting in his latest story, "Marion Darche,"\*\* a short and vivid study of some very real people.

An excellent translation has been made by Jeremiah Curtin of the historical novel "Prince Serebryani."† The literary remains of Count Alexis Tolstoi show him to have been a writer of great power, and this book is one of his best. The action takes place in the days of Ivan the Terrible Czar, and there is throughout evidence of careful investigation of Russian history and of the mental and social condition of that people in the turbulent times of the sixteenth century.

A pleasant little tale, threatening at one time an unhappy ending but clearing away all difficulties and allowing the lovely heroine and her manly husband to "live happy ever after," is "The Rose of Love."‡ The smoothness of the reading is broken by a superfluity of commas, which trip one up in unexpected places.

Mr. Dod is an acute observer and a clever narrator and has made a very bright, readable story of the annals of "A Hillside Parish."||

From the preface, in which Samantha tells of the "heft and size" of her emotions when she "mentally tackled the job" of writing up the World's Fair, to the closing pages filled with regrets that Columbus should have died without seeing Jonesville, her new book§ is replete with the irresistible mingling of humor and hard-headedness that is so peculiarly this author's own. The illustrations are numerous and add much to the mirth-provoking power of this "swing out into literature."

The author's¶ attempt "to create the character which uttered itself in the Book of Job, and to trace certain conditions, political, intellectual, and spiritual, which compelled this utterance" is not without a degree of the success which this largeness of purpose deserves. The time is that of King Solomon and the scenes are depicted with remarkable vividness.

\* Marion Darche. A Story without Comment. By F. Marion Crawford. New York: Macmillan and Company. \$1.00.

† Prince Serebryani. By Count Alexis Tolstoi.—‡ The Rose of Love. By Angelina Teal.—|| A Hillside Parish. By S. Bayard Dod. New York: Dodd, Mead and Company.

§ Samantha at the World's Fair. By "Josiah Allen's Wife" (Marietta Holley). New York: Funk and Wagnalls Company. \$2.50.

¶ The Son of a Prophet. By George Anson Jackson. Boston and New York: Houghton, Mifflin & Company.

Ph. D. 75 cents.—\* Anti-Higher Criticism. Edited and compiled by Rev. L. W. Munhall, M. A. \$1.50. New York: Hunt and Raton. Cincinnati: Cranston and Curtis.

† The Pilgrim in Old England. By Amory H. Bradford. New York: Fords, Howard & Hulbert. \$2.00.

‡ The Greater Glory. A Story of High Life. By Maarten Maartens. \$1.50.—|| Picciola, The Prisoner of Fenestrella; or Captivity Captive. By X. B. Saintine. New York: D. Appleton and Company. \$1.50.

§ Barabbas. A Dream of the World's Tragedy. By Marie Corelli. \$1.00.—¶ Two Offenders. By Ouida. Philadelphia: J. B. Lippincott Company. \$1.00.

Miscellany.

A charming volume\* of surpassing literary merit is that entitled "On Sunny Shores," by Clinton Scollard. It is a book to make one envy the author his long strolls and his knack of letting nothing of interest and novelty escape his notice *en route*, so delightfully are the scenes and incidents of his journeys presented. The text, which frequently takes the form of verse, is accompanied by beautiful vignette pictures executed by Margaret Landers Randolph.

To show girls how to succeed in life is the design of the prettily bound volume "The True Woman."† Many incidents from the life of Mary Lyon, the founder of Holyoke Seminary, are told in a bright and interesting way, and the lives of other noble women are drawn upon for examples of character worthy of imitation.

A book capable of affording a great amount of entertainment‡ for young people is "Comic

Tragedies." Simply read, it will give deep pleasure; used for the purpose of reproducing the plays, it will furnish occupation and amusement for a long period. Seven plays are given, throbbing with true love, wild adventure, constancy and perfidy,—all ending in just rewards and retributions.

Part X. of "The World's Fair Book"\* is devoted to the Agricultural Building. As one sees reflected from the beautiful pages picture after picture of the exhibits there made one readily fancies himself back in the midst of its scenes and threading again in reality the wonderful mazes of that wonderful building. The views are so selected as to give a fair representation to all nations and to all branches of the industry. In Part XI. electricity and horticulture are treated and details from the buildings devoted to them are perfectly reproduced in miniature by the admirable illustrative art used throughout these volumes. No event in the world's history was ever before so fully preserved to the future as is the Columbian Exposition by this process of clear illustration.

\* On Sunny Shores. By Clinton Scollard. New York: Charles L. Webster & Company. \$1.00.

† The True Woman. A Book for Girls. By William M. Thayer. New York: Thomas Y. Crowell and Co.

‡ Comic Tragedies. By Jo and Meg. Boston: Roberts Brothers. \$1.50.

\* The Book of the Fair. Parts X. and XI. \$1.00 each. Chicago and San Francisco: The Bancroft Company.

## SUMMARY OF IMPORTANT NEWS FOR JANUARY, 1894.

HOME NEWS.—January 1. Opening in San Francisco of the Midwinter Exposition.

January 2. The net increase of the public debt for December nearly \$7,000,000, as shown by the monthly statement of the Treasury.

January 4. In addition to a recent gift of \$500,000 to the University of Chicago John D. Rockefeller adds another of \$50,000 to be spent at once for books.—Death of Miss Elizabeth P. Peabody of kindergarten fame.

January 8. The Manufactures Building, Music Hall, Peristyle, and Casino burned on the World's Fair grounds at Chicago, loss estimated at \$300,000 on buildings and \$200,000 on exhibits.

January 10. Death of Edward Spencer Mead of the firm of Dodd, Mead & Co., publishers, of New York City.

January 11. The Treasury gold balance down to \$75,000,000.—Radcliffe College petitions the Harvard Board of Overseers for the bestowment of the regular university degrees.

January 12. The sum of \$82,000 raised by the Pittsburgh, Pa., relief committee, duplicated by Mr. Carnegie according to promise.

January 13. Dartmouth College loses the \$300,000 Woodward legacy; the city of Quincy retaining it for a female institute.

January 16. The Wesleyan University students vote against co-education.

January 17. Secretary Carlisle issues a circular offering \$50,000,000 ten-year 5 per cent bonds for public subscription.—The estate of the late Senator Stanford of California appraised at \$17,688,319.

January 18. The speed of the new cruiser *Olympia*, built at San Francisco, announced as 21.69 knots, thus earning for her builders a premium of \$300,000, the largest ever paid in this country.—The Senate bill, appropriating \$40,000 for an equestrian statue of Major General

John Stark, in the city of Manchester, N. H., passed.

January 19. Harvard defeats Yale in a joint debate at Cambridge, on independent action in politics as preferable to party allegiance—Harvard maintaining the side of party allegiance.

January 20. Death of Helen Almira Shafer, president of Wellesley College.

FOREIGN NEWS.—January 1. The Manchester Ship Canal formally opened to general traffic, Manchester becoming a port of entry.

January 3. Death of George W. Savage, United States Consul at Dundee, Scotland.

January 4. A state of siege declared in Sicily on account of anti-tax agitation.

January 7. Election of senators in France.—Russian census reports show a population of 124,000,000.

January 10. Vaillant, the anarchist who threw the bomb in the French Chamber of Deputies, convicted and sentenced to death by the guillotine.

January 11. M. Dupuy re-elected president of the French Chamber of Deputies.

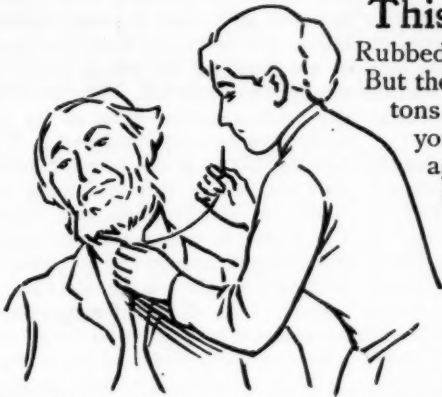
January 14. Nova Scotia swept by a blizzard causing great damage and loss of life to fishing fleets.—Burning of the great Mosque of Damascus, one of the most noted buildings in the world.

January 23. Formation of a new cabinet in Serbia; ex-King Milan assents to the Liberal program.

January 26. Death, in Venice, of Miss Constance Fenimore Woolson.—Reconciliation between Emperor William II. and Prince Bismarck.

January 27. The city of Berlin *en fete* in celebration of Emperor William's thirty-fifth birthday.

January 30. The American bark *Good News* fired upon by the insurgent warship *Guanabara* in the harbor of Rio Janeiro.



## This is tiresome.

Rubbed off in the wash you see. But the wonder is that any buttons at all are left on, when you grind them up so against a washboard. It isn't necessary, if you wash with **Pearline**.

No washboard; no rubbing; no buttons worn off; no holes worn in. Think of the different kinds of work that you save, with

**Pearline!** And the money! Remember, too, that if you keep to things proved to be absolutely harmless, there's nothing you can use that is equal to **Pearline**, the original washing compound.

**Send**

**it Back**

Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as **Pearline**." IT'S FALSE—**Pearline** is never peddled, and if your grocer sends you something in place of **Pearline**, be honest—send it back.

416

JAMES PYLE, New York.

**F.W. DEVOE & CO.**  
ESTABLISHED 1852

Manufacturers of  
**ARTISTS' MATERIALS**  
**HOUSE PAINTERS' COLORS**  
**FINE VARNISHES**

*Correspondence invited  
Catalogues of our various departments  
to responsible parties.*

Offices  
Fulton St. Cor  
William  
NEW YORK

For  
Chapping,

Chafing, Itching,

**Bad Complexion,**

Dandruff, and Odors from Perspiration,

use that delightful balsamic cleanser and  
Antiseptic,

# PACKER'S TAR SOAP

"Wonderfully soothing and healing."—*Journal of Health*, New York.

"Excellent in dandruff, chafing and itching."  
—*Medical and Surg. Reporter*, Philadelphia.

"It leaves the skin soft, smooth and supple.  
A luxury for shampooing."—*Medical Standard*, Chicago.

## THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

The C. L. S. C. (Chautauqua Literary and Scientific Circle) aims to promote habits of reading and study, in history, literature, science, and art; to give college graduates a review of the college course; to secure for those whose educational privileges have been limited, the college student's general outlook upon the world and life, and to encourage close, connected, persistent thinking.

The plan of the C. L. S. C. covers a definite course of four years' reading, that of each year being complete in itself. There are specified volumes approved by a board of counselors, which is composed of the following eminent men: Lyman Abbott, James M. Gibson, Edward Everett Hale, Henry W. Warren, William C. Wilkinson, and J. H. Carlisle. In addition to the books, there is a monthly magazine, *THE CHAUTAUQUAN*, in which one-half the required reading is printed each year, and a *Membership Book* which contains review outlines and many other valuable aids. The readings are so arranged that one may follow the plan by the week or month, the actual time required being about one hour daily for nine months. Individual readers may have all the privileges, and where three or more persons wish to pursue the course together a Local Circle may be formed. Certificates are granted to all who complete the course and seals to be affixed to the certificate are granted for collateral and advanced reading.

The spirit of the C. L. S. C. is broad and liberal. It maintains that the higher education should be extended to all, young and old, rich and poor, and that education, best begun in academy, college, and university, is not confined to youth, but continues through the whole life. The Circle is not in any sense a college either in its course of study or in its methods of work. Yet it puts into the homes of the people influences and ambitions which will lead many thousand youths to seek colleges and universities. The Circle is unsectarian and unsectional, promoting fraternity and inspiring help to the Home, the Church, and the State.

The C. L. S. C. is for busy people who left school years ago, and who desire to pursue some systematic course of instruction. It is for high school and college graduates, for people who never entered either high school or college, for merchants, mechanics, apprentices, mothers, busy housekeepers, farmer boys, shop girls, and for people of leisure and of wealth.

Many college graduates, ministers, lawyers, physicians, and accomplished women are taking the course. They find the required books entertaining and helpful, affording a pleasant review of studies long ago laid aside. Several members are over eighty years of age; comparatively few are under eighteen. Since 1878, when the Circle was founded, 210,000 readers have joined.

### FOR READERS BEGINNING FEBRUARY 1, 1894.

It is by no means too late to take up the course for the current year. By a condensation of the reading schedule the work can be accomplished without undue effort by July 1.

#### *February.*

Rome and the Making of Modern Europe—to page 221. Economics. Roman and Medieval Art—Good-year—to page 120. *THE CHAUTAUQUAN*.

#### *March.*

Rome and the Making of Modern Europe—concluded. Roman and Medieval Art—concluded. Song and Legend from the Middle Ages—McClintock—to page 37. *THE CHAUTAUQUAN*.

#### *April.*

Classic Latin Course in English—Wilkinson—to

page 90. Song and Legend from the Middle Ages—to page 112. *THE CHAUTAUQUAN*.

#### *May.*

Classic Latin Course in English—to page 244. Song and Legend from the Middle Ages—concluded. Science and Prayer—Kinsley—begun. *THE CHAUTAUQUAN*.

#### *June.*

Classic Latin Course in English—concluded. Science and Prayer—concluded. *THE CHAUTAUQUAN*.

All the required literature (books and *THE CHAUTAUQUAN*) may be obtained by sending a draft or money order for \$7 to Flood & Vincent, the Chautauqua-Century Press, Meadville, Pa. On all orders of five or more sets of books to the same address by express (charges unpaid) a discount of ten per cent will be allowed. Books singly and *THE*

*CHAUTAUQUAN* separately if desired. To foreign subscribers in countries included in the postal union, *THE CHAUTAUQUAN* will be sent, postpaid, for \$2.60, to South Africa, for \$3.24.

For C. L. S. C. information address JOHN H. VINCENT, Drawer 194, Buffalo, N. Y. For *THE CHAUTAUQUAN* alone address Dr. T. L. FLOOD, Meadville, Pa.



# COUGHS AND COLDS

are only the beginning. Lungs are weakened next, the body becomes emaciated, and then the dreaded Consumption Germ appears.

## Scott's Emulsion

the Cream of Cod-liver Oil and Hypophosphites, overcomes Coughs and Colds, strengthens the Lungs, and supplies vital energy. *Physicians, the world over, endorse it.*

---

### Babies and Children

and Weak Mothers respond readily to the nourishing powers of Scott's Emulsion. They like the taste of it, too.

Don't be Deceived by Substitutes!

Prepared by SCOTT & BOWNE, Chemists, New-York City. Druggists sell it.

WHAT THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE HAS DONE  
FOR SOME OF ITS MEMBERS.

*From an Engineer.*

"I enjoy the reading very much, but have so little time. My occupation is an engineer at a factory. I have to arise at 4:30 a. m. to go to my work, have a half hour for breakfast, the same for dinner, and get home from work at 6:30 or 7 p. m., and as I have a family to look after, it gives me but little time to study; but I propose to continue in the good work."  
——, Illinois.

*From School Teachers.*

"I am a Latin teacher and I derive much benefit from the Latin course in the Chautauqua course."  
——, Mississippi.

"I have been a school teacher for four years and have read many books on educational matters, etc., but none have given me half so much pleasure as the Chautauqua books. The benefit derived from the C. L. S. C. far exceeds my most sanguine expectations."  
——, Maryland.

"I cannot tell you how much the C. L. S. C. work has done for me. I teach in the public schools here, read two educational journals, do all my own sewing, teach my sister music and a little cousin to read, and have many social and household duties incumbent upon me. My father is dead and as I am the oldest daughter it is necessary for me to help with the education of a younger brother and sister."  
——, Alabama.

*From a Commercial Traveler.*

"I am a commercial traveler and in flitting about the country get little time for continuous reading, but I find in the C. L. S. C. an inestimable help to something better and higher than the usual literature of the railroad and hotel; indeed this first year's reading has entirely changed my literary tastes."  
——, New York.

*From a Physician.*

"My readings were abandoned to study medicine, and as I have now the degree of M. D. I would like very much to receive my Chautauqua diploma, as it was those readings that stimulated me to study for a higher calling than a clerk."  
——, New Jersey.

*From College Students.*

"I beg to acknowledge the diploma of the Chautauqua Literary and Scientific Circle with thanks. The course has given me much pleasure, and brightened up the college lore of years gone by, for I am now fast approaching sixty years."  
——, England.

"Am proud to enroll myself as one of the daughters of Mt. Holyoke Seminary, and am attending the semi-centennial of that dear 'Alma Mater.' I cannot express my thanks and warm appreciation for what the C. L. S. C. has been to me the past four years. I have enjoyed it intensely, and have no intention of giving it up, as long as my health permits me to continue the Seal Courses."  
——, Massachusetts.

"I have been a student for twenty years, and no course of study has benefited me in so many ways as the Chautauqua work."  
——, Missouri.

*From Mothers.*

"I am the mother of six children, three step-children and three of my own. The oldest is fourteen and the youngest nine months old, and as I do the greater part of my work myself, I have little leisure time. My readings have nearly all been done when nursing my children, and I have had to fill out my questions in odd minutes during the last month. I trust I am grateful to God for all His benefits, but for none more than for this opportunity which Chautauqua gives me to improve myself. I am twenty-four years of age, and believe we all have a work to do in this life, and my reading the past year has strengthened me for many trials and smoothed over many rough places, and given me courage and hope in times of despondency and weakness."  
——, Kentucky.

"I am often asked the question how I can possibly find time to keep up the required readings. Although the mother of four children, with the management of a large house on my hands, I have ample time for my books without neglecting other duties, by simply making the most of the many odd moments that are usually spent in idleness. Although living within the city limits, we are a half hour's ride by steam from the center of the city (you know Chicago takes in a large part of Illinois) and much time is necessarily spent on the trains and waiting at the depot, which I always take advantage of by carrying in my shopping bag one of the books of the course. In this way I accomplish much reading."  
——, Illinois.

For all details and information about the Chautauqua Literary and Scientific Circle address JOHN H. VINCENT, Drawer 194, Buffalo, N. Y.

# Chafing Dish Recipes.

By Miss Cornelia C. Bedford, Supt. New York School of Cookery.

**"Sweetbreads à la Careme."**—Drop a pair of sweetbreads in cold water and let stand two hours, changing the water as it becomes discolored. Drain, put in a sauce pan with one half of a bay leaf, one small blade of mace, one sprig of parsley and one half teaspoon salt. Cover with boiling water and simmer twenty minutes. Drain, lay in a bowl of ice water till cold. Wipe the sweetbreads on a dry towel and with a silver knife trim off the pipes and membrane, then cut in pieces one inch square and one half inch thick. Cut three large truffles and twelve fresh mushrooms in similar shaped pieces. On bird skewers put alternate slices of sweetbread, truffle and mushroom. Chop all the trimmings very fine and put them with one tablespoonful of butter in the chafing dish. Cook three minutes, dredge in one heaping tablespoon of flour, when brown add three quarters of a cup of brown stock; when smooth add one quarter of a cup of port wine, ten drops of onion juice, a dash of cayenne and salt to taste. Add the filled skewers, cover and simmer ten minutes.

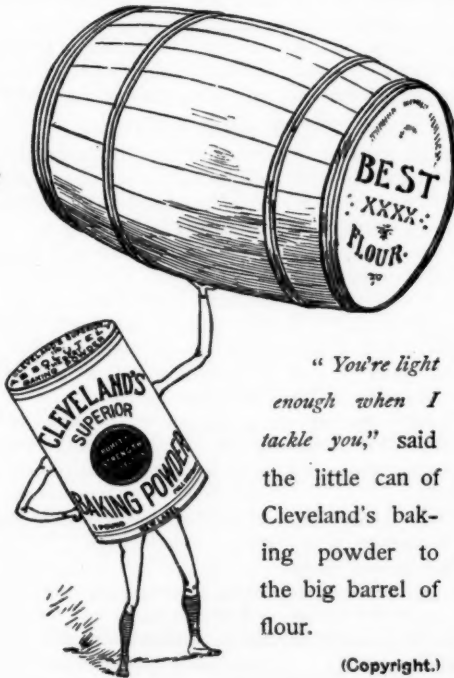
**"Oysters Maitre d'Hotel."**—Rinse and thoroughly drain two dozen oysters. Put with one tablespoon of butter in the chafing dish. Stir carefully and when the edges begin to ruffle add the juice of one half lemon, one tablespoonful of chopped parsley. Season with salt and paprika and serve on squares of toast.

**"Chickens' Livers with Madeira."**—Wash and dry six chickens' livers. Cut each in four pieces and put in the chafing dish with one tablespoonful of butter. Cook three minutes, add three quarters of a cup of Spanish sauce, salt and pepper to taste, simmer ten minutes longer, add four tablespoonfuls Madeira and serve at once.

**"Spanish Sauce."** (Should be prepared in advance.)—Put three tablespoonfuls chopped raw ham in a saucepan, add two tablespoonfuls of butter and cook slowly till the butter is very brown. Add one tablespoonful of flour and brown again. Add one half pint very strong consomme, and stir till it thickens and boils, then add one teaspoonful of Worcester-shire, one teaspoonful of mushroom catsup and seasoning to taste. Strain and add one tablespoonful of sherry.

**"Eggs à la Caracas."**—Free two ounces of smoked beef from fat and rind and chop very fine. Add one cupful of canned tomatoes (use as little liquid as possible), ten drops of onion juice, one quarter of a teaspoonful of paprika (or a dash of cayenne), a dash of cinnamon, two tablespoonfuls of grated cheese and one tablespoonful of butter. Put in the chafing dish and when smoking hot add three eggs well beaten. Put the hot water pan underneath and stir till the consistence of scrambled eggs. Serve on heated plates, adding to each portion two slices of hard boiled egg dipped in thin mayonnaise.

Cleveland's is  
the strongest  
of all pure  
cream of tartar  
baking  
powders,  
yet its great  
merit is  
not its  
strength, but  
the fact  
that it is  
pure,  
wholesome  
and  
sure.



"You're light  
enough when I  
tackle you," said  
the little can of  
Cleveland's bak-  
ing powder to  
the big barrel of  
flour.

(Copyright.)

**Cleveland's Baking Powder**  
"Pure" and "Sure."

Our Cook Book Contains  
**400 Recipes**  
Free Send stamp and  
address  
Cleveland Baking Powder Co.,  
81 Fulton St., New York

WHAT THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE HAS DONE  
FOR SOME OF ITS MEMBERS.

*From an Engineer.*

"I enjoy the reading very much, but have so little time. My occupation is an engineer at a factory. I have to arise at 4:30 a. m. to go to my work, have a half hour for breakfast, the same for dinner, and get home from work at 6:30 or 7 p. m., and as I have a family to look after, it gives me but little time to study; but I propose to continue in the good work."

——, Illinois.

*From School Teachers.*

"I am a Latin teacher and I derive much benefit from the Latin course in the Chautauqua course."

——, Mississippi.

"I have been a school teacher for four years and have read many books on educational matters, etc., but none have given me half so much pleasure as the Chautauqua books. The benefit derived from the C. L. S. C. far exceeds my most sanguine expectations."

——, Maryland.

"I cannot tell you how much the C. L. S. C. work has done for me. I teach in the public schools here, read two educational journals, do all my own sewing, teach my sister music and a little cousin to read, and have many social and household duties incumbent upon me. My father is dead and as I am the oldest daughter it is necessary for me to help with the education of a younger brother and sister."

——, Alabama.

*From a Commercial Traveler.*

"I am a commercial traveler and in flitting about the country get little time for continuous reading, but I find in the C. L. S. C. an inestimable help to something better and higher than the usual literature of the railroad and hotel; indeed this first year's reading has entirely changed my literary tastes."

——, New York.

*From a Physician.*

"My readings were abandoned to study medicine, and as I have now the degree of M. D. I would like very much to receive my Chautauqua diploma, as it was those readings that stimulated me to study for a higher calling than a clerk."

——, New Jersey.

*From College Students.*

"I beg to acknowledge the diploma of the Chautauqua Literary and Scientific Circle with thanks. The course has given me much pleasure, and brightened up the college lore of years gone by, for I am now fast approaching sixty years."

——, England.

"Am proud to enroll myself as one of the daughters of Mt. Holyoke Seminary, and am attending the semi-centennial of that dear 'Alma Mater.' I cannot express my thanks and warm appreciation for what the C. L. S. C. has been to me the past four years. I have enjoyed it intensely, and have no intention of giving it up, as long as my health permits me to continue the Seal Courses."

——, Massachusetts.

"I have been a student for twenty years, and no course of study has benefited me in so many ways as the Chautauqua work."

——, Missouri.

*From Mothers.*

"I am the mother of six children, three step-children and three of my own. The oldest is fourteen and the youngest nine months old, and as I do the greater part of my work myself, I have little leisure time. My readings have nearly all been done when nursing my children, and I have had to fill out my questions in odd minutes during the last month. I trust I am grateful to God for all His benefits, but for none more than for this opportunity which Chautauqua gives me to improve myself. I am twenty-four years of age, and believe we all have a work to do in this life, and my reading the past year has strengthened me for many trials and smoothed over many rough places, and given me courage and hope in times of despondency and weakness."

——, Kentucky.

"I am often asked the question how I can possibly find time to keep up the required readings. Although the mother of four children, with the management of a large house on my hands, I have ample time for my books without neglecting other duties, by simply making the most of the many odd moments that are usually spent in idleness. Although living within the city limits, we are a half hour's ride by steam from the center of the city (you know Chicago takes in a large part of Illinois) and much time is necessarily spent on the trains and waiting at the depot, which I always take advantage of by carrying in my shopping bag one of the books of the course. In this way I accomplish much reading."

——, Illinois.

For all details and information about the Chautauqua Literary and Scientific Circle address JOHN H. VINCENT, Drawer 194, Buffalo, N. Y.



# Chafing Dish Recipes.

By Miss Cornelia C. Bedford, Supt. New York School of Cookery.

**"Sweetbreads à la Caramel."**—Drop a pair of sweetbreads in cold water and let stand two hours, changing the water as it becomes discolored. Drain, put in a sauce pan with one half of a bay leaf, one small blade of mace, one sprig of parsley and one half teaspoon salt. Cover with boiling water and simmer twenty minutes. Drain, lay in a bowl of ice water till cold. Wipe the sweetbreads on a dry towel and with a silver knife trim off the pipes and membrane, then cut in pieces one inch square and one half inch thick. Cut three large truffles and twelve fresh mushrooms in similar shaped pieces. On bird skewers put alternate slices of sweetbread, truffle and mushroom. Chop all the trimmings very fine and put them with one tablespoonful of butter in the chafing dish. Cook three minutes, dredge in one heaping tablespoon of flour, when brown add three quarters of a cup of brown stock; when smooth add one quarter of a cup of port wine, ten drops of onion juice, a dash of cayenne and salt to taste. Add the filled skewers, cover and simmer ten minutes.

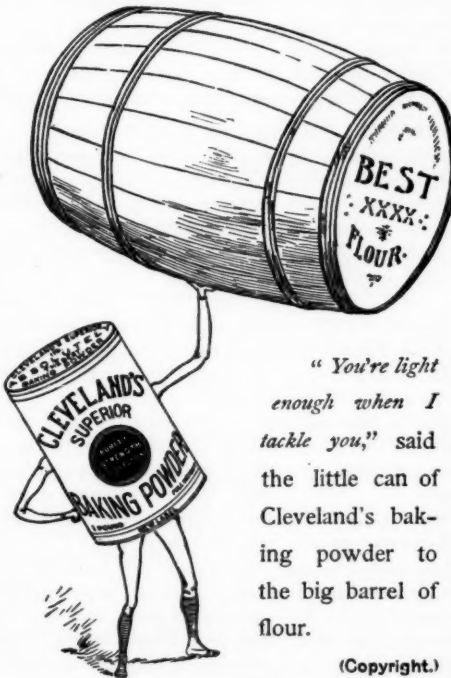
**"Oysters Maitre d'Hotel."**—Rinse and thoroughly drain two dozen oysters. Put with one tablespoon of butter in the chafing dish. Stir carefully and when the edges begin to ruffle add the juice of one half lemon, one tablespoonful of chopped parsley. Season with salt and paprika and serve on squares of toast.

**"Chickens' Livers with Madeira."**—Wash and dry six chickens' livers. Cut each in four pieces and put in the chafing dish with one tablespoonful of butter. Cook three minutes, add three quarters of a cup of Spanish sauce, salt and pepper to taste, simmer ten minutes longer, add four tablespoonfuls Madeira and serve at once.

**"Spanish Sauce."** (Should be prepared in advance.)—Put three tablespoonfuls chopped raw ham in a saucepan, add two tablespoonfuls of butter and cook slowly till the butter is very brown. Add one tablespoonful of flour and brown again. Add one half pint very strong consomme, and stir till it thickens and boils, then add one teaspoonful of Worcestershire, one teaspoonful of mushroom catsup and seasoning to taste. Strain and add one tablespoonful of sherry.

**"Eggs à la Caracas."**—Free two ounces of smoked beef from fat and rind and chop very fine. Add one cupful of canned tomatoes (use as little liquid as possible), ten drops of onion juice, one quarter of a teaspoonful of paprika (or a dash of cayenne), a dash of cinnamon, two tablespoonfuls of grated cheese and one tablespoonful of butter. Put in the chafing dish and when smoking hot add three eggs well beaten. Put the hot water pan underneath and stir till the consistence of scrambled eggs. Serve on heated plates, adding to each portion two slices of hard boiled egg dipped in thin mayonnaise.

Cleveland's is  
the strongest  
of all pure  
cream of tartar  
baking  
powders,  
yet its great  
merit is  
not its  
strength, but  
the fact  
that it is  
pure,  
wholesome  
and  
sure.



(Copyright.)

**Cleveland's Baking Powder**  
"Pure" and "Sure."

Our Cook Book Contains  
**400 Recipes**  
Free Send stamp and address  
Cleveland Baking Powder Co.,  
81 Fulton St., New York

## THE CHAUTAUQUA COLLEGE.

It is possible and entirely practicable for faithful students at home to take regular college courses. Chautauqua College by the now thoroughly tested correspondence system offers the advantages of professorial instruction in all college subjects. The instructors are representative members of the faculties of leading American colleges and schools, and the courses which they offer by correspondence are equivalent in scope and thoroughness to the courses offered by them in the institutions with which they are connected. The correspondence system of instruction has disadvantages which must be admitted and which should prevent any person from studying in this way who can study in residence. For this reason Chautauqua always recommends the local college to students who can attend. But the many others who are beyond what is known as the "school age," or are prevented, whether temporarily or permanently, from going to college, are invited to become college students, receive their instructions, recite their lessons, and pass their examinations at home. The majority of those who are likely to avail themselves of the disadvantages of corres-

pondence instruction are actuated by earnest purpose to obtain an advanced education by any means within their reach, in spite of the disadvantages under which they must work. By this method of study, however, a student may commence active work at any time, cover the ground of the course which he is studying as rapidly or slowly as his own time and desire may determine, and not be hurried or hindered by classmates. Each student corresponds directly with his instructor, writes out the whole of each lesson, and receives his papers back from the instructor, with all his errors marked, and all needed instructions made; and in this way absolutely thorough work is insured. Correspondence teaching tends to form critical habits of study, and allows tests of the student's acquirement as rigid as can be demanded by the highest standards of educational excellence. Connected with the college proper there is a preparatory department which offers to those who are not prepared to do regular work such preliminary training as they may need.

For full information address with two-cent postage stamp, John H. Daniels, Executive Secretary, Drawer 194, Buffalo, N. Y.

### CHAUTAUQUA EXTENSION LECTURES.

These are regularly prepared lectures in courses of six. They are sent together with syllabuses, announcements, tickets, window cards, in short with everything needed for advertising and carrying out a lecture course, to any individual or society that applies for them.

#### WHAT DO THEY COST?

There is no financial risk. The Chautauqua office furnishes all the material and receives one-half the gross receipts. When that half reaches \$25, the Chautauqua management has no further claim. That is the maximum sum which can be exacted. The following courses are now ready:

1. Social Science, by Prof. Albion W. Small, Head Professor of Sociology in the University of Chicago. This course deals with the nature of Sociology and treats many of the pressing questions of the times. It is especially adapted to the needs of churches, young people's societies, etc.

2. Prophecies Concerning the Fall of Jerusalem, by Dr. William R. Harper, the

well-known Biblical specialist. These lectures will prove of great value to ministers, Sunday-school teachers, and all others interested in systematic Bible study.

3. The Poetry and Teaching of Robert Browning, by Prof. Owen Seaman, Durham College, New Castle, England, a series of charming literary studies with copious illustrative quotations, exactly suited to the needs of literary societies, and very attractive to general audiences.

4. Medieval History and Art, by Prof. W. H. Goodyear, of the Brooklyn Institute; three lectures with a richly illustrated syllabus. Prof. Goodyear is an authority in his department and has an unusually popular style of treatment.

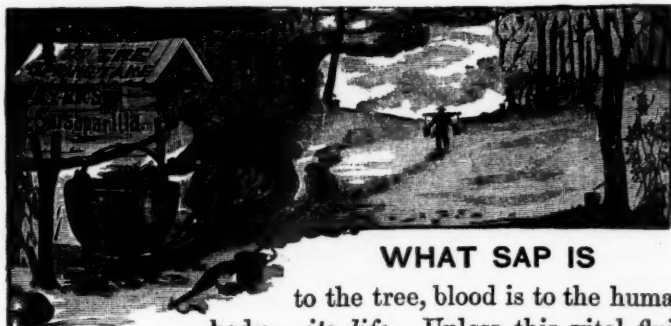
5. Greek Art and Social Life, by Prof. Owen Seaman; a series dealing with the art and architecture, and the manners and customs of ancient Greece. The syllabus contains many illustrations and diagrams.

For complete details address JOHN H. VINCENT, Drawer 194, Buffalo, N. Y.

### WALL MAP OF ITALY.

An outline map of Europe has been prepared for the use of Chautauqua Circles or of individual readers. The map is 24 by 54 inches and contains the principal divisions of country, cities, &c. Chautauqua Circles will find this map of great service in their study of Rome and Medieval Europe. It may be secured from the Chautauqua Office for fifty cents.

Address JOHN H. VINCENT, Drawer 194, Buffalo, N. Y.



### WHAT SAP IS

to the tree, blood is to the human body—*its life*. Unless this vital fluid is in good condition, any weakness, infirmity, or ailment, at this season, is liable to develop into a settled malady. The best protection from disease, therefore, is pure, vigorous blood, and **Ayer's Sarsaparilla** the best medicine to insure the same. This well-known, standard preparation was the only Sarsaparilla which was considered, by the **World's-Fair** Directors, all that could be asked for in a standard family medicine, and therefore the only one admitted at the Exposition. It is the medicine for **March, April, May**. It removes that tired feeling. It makes the weak strong. It is the kind you need, and can have no substitute.

**AYER'S** The Only **SARSAPARILLA**  
Admitted at  
**THE WORLD'S FAIR.**

**UNEQUALED**

for the cure of colds, coughs, and the various disorders of the throat and lungs—is the universal testimony in regard to **Ayer's Cherry Pectoral**. A dose or two of this wonderful medicine promptly relieves even the most distressing symptoms of pulmonary consumption.

**Ayer's Cherry Pectoral**

The only Cough-cure at the World's Fair

**Prompt to act, sure to cure**

## CHAUTAUQUA IN 1894.—THE GENERAL SCHEDULE.

All exercises included under this department are free to all citizens of Chautauqua.

### CLUBS AND CLASSES.

1. *Free Kindergarten* for a limited number of children under six.
2. *Boys' Club* under the charge of Dr. W. G. Anderson and Mr. J. A. Babbitt. Drill, athletics, sports, simple instruction, camping out, etc.
3. *Boys' and Girls' Class* for Bible study. Dr. B. T. Vincent.
4. *The Outlook, a Girls' Club* under the charge of Miss Mary Mather.
5. *The Chautauqua Congress*, a debating club for boys and young men.
6. *The Woman's Club*, Mrs. Emily Huntington Miller, president.
7. *The Sunday School Normal Department* for training Sunday school teachers, conducted by Dr. J. L. Hurlbut.
8. *Primary Sunday School Normal Class*, for primary teachers, Mrs. J. W. Ford.
9. *Mothers' Class* for kindergarten instruction, Miss F. E. Newton.
10. *The German Club*, for conversation, songs and plays in the German language. Prof. Henry Cohn, president.
11. *The French Club*, for similar purposes, Prof. A. de Rougement, president.
12. *The Political Economy Club*, for the discussion of economic and sociological questions. Dr. Richard T. Ely, president.

### LECTURES, ETC.

1. *University Extension Courses*. Courses of progressive and consecutive lectures on history, literature, science and art. Among the lecturers for 1894 are Hon. Theodore Roosevelt, Prof. Owen Seaman, of the Cambridge (England) extension staff, Dr. R. T. Ely, President Wm. R. Harper, Prof. W. L. Hervey. Other names will soon be announced.
2. *Single Addresses* on present day problems by Dr. Lyman Abbott, Dr. E. E. Hale, Mrs. Helen Gougar, Commander Ballington Booth, Hon. Theodore Roosevelt, Dr. J. M. Buckley, General Gordon, Bishop J. F. Hurst, Hon. Carroll D. Wright, and many others.
3. *Popular Lectures* of a humorous and entertaining character, by Mr. Jahu Dewitt Miller, Mr. Frank Beard, Mr. Wm. H. McElroy, and a dozen more.
4. *Public Debates* between noted people on "Compulsory Arbitration," "The Relation of Poverty to Drunkenness," "Corporations vs. Labor Unions," and other important questions.
5. *Readings and Recitations*, by Mr. F. Hopkinson Smith, Mr. George W. Cable, Mr. Leland Powers, Mr. T. H. Clark, and others.

### MUSIC.

1. *Recitals* by Mr. Wm. H. Sherwood, pianist, Mr. I. V. Flagler, organist, and Mr. Bernard Listemann, violinist.
2. *Ballad Concerts* by the English Glee Club of New York.
3. *Band Concerts* by Rogers' Brass Band, which will play daily.
4. *Grand Concerts* under the direction of Dr. H. R. Palmer and Mr. L. S. Leason of New York. Grand chorus, glee clubs and quartets. Soloists, vocal and instrumental, of high rank.

### ENTERTAINMENT AND RECREATION.

Prize Spelling and Pronunciation Matches, Matches, Regattas, Athletic Exhibition, Stereopticon Lectures, Tableaux, Open-air Illumination, Fireworks, Boating, Bathing, Concerts, Tennis Tournament, Baseball Riding, Driving.

For details, address W. A. Duncan, Secretary, Syracuse, N. Y.



From the  
Moment  
of Birth use  
**CUTICURA  
SOAP**




It is not only the purest, sweetest, and most refreshing of nursery soaps, but it contains delicate emollient properties, which purify and beautify the skin, and prevent skin blemishes occasioned by imperfect cleansing at birth and use of impure soap.

**Mothers** To know that a single application of the CUTICURA REMEDIES will afford instant relief, permit rest and sleep, and point to a speedy and economical cure of torturing, disfiguring humors, and not to use them without a moment's delay, is to fail in your duty. Cures made in childhood are permanent.

---

Sold throughout the world. Price, CUTICURA SOAP, 25 c.

POTTER DRUG AND CHEMICAL CORPORATION, Sole Proprietors, Boston, Mass.

 "All About Baby's Skin, Scalp and Hair," mailed free.

## Dorflinger's American Cut Glass.

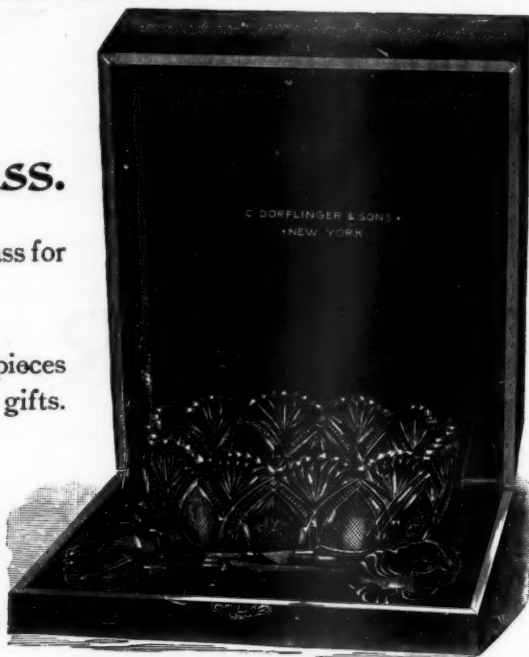
Everything in Cut Glass for  
the table.

Beautiful and artistic pieces  
for wedding and holiday gifts.

No piece  
genuine with-  
out our trade  
mark label.



*C. Dorflinger & Sons,*  
*New York.*



"Salad Set, in Case."

ASK YOUR GROCER FOR  
**CHOCOLAT  
MENIER**  
ANNUAL SALES EXCEED  
22 MILLION POUNDS.

If he hasn't it on sale,  
send his name and your  
address to MENIER, Amer-  
ican Branch, No. 86 West  
Broadway, N. Y. City, or  
59 Wabash Ave., Chicago.

**CHOCOLAT MENIER**



**WHY,**  
instead of  
**Tea,**  
**Coffee,**  
or  
**Cocoa,**  
should you use

**Chocolat-Menier?**

**Because,** (contrary to the  
supposition of  
many,) it is so easily digested; *it is as  
nourishing as meat*; is not a narcotic or  
artificial stimulant. All, whether inval-  
ids or not, should adopt it exclusively.  
**Largest Chocolate Factory in the world.**



**B. & B.****ABOUT SPRING DRESS WOOLENS FOR LADIES' GOWNS.**

Art in Textile Fabrics has made more progress the last few years than was made in a century preceding. This is particularly so of Woolen Fabrics. The range of colorings, weaves, fabrics, and styles this store is showing for **SPRING GOWNS** far surpasses our previous efforts, and we've made this part of the Dry Goods business a special study for a quarter of a century. And it is certainly comprehensive enough to suit all tastes. Among the many new things, we'll show an elaborate line of loose weaves in **MOTTLED EFFECTS** and **NEAT MIXTURES**. **NEAT CHECKS**, **STRIPES** and **FIGURES** in all-wool and silk-and-wool mixtures. The price-range is from 50c a yard up to \$3.00 and the individual suit-patterns at \$6.50 a yard. And when we send you samples (if you wish), you will see at once the price-benefits—the advantage in sending us your Letter Orders.

**ABOUT WASH FABRICS, LACES, AND EMBROIDERIES.**

Our buyers have vigorously searched all markets of the world, and the result is this display, the best that can be found, nothing omitted, and the same **LESS PRICES** on everything.

**CHALLIES.**—Our importations include more than 100 styles, both light and dark, all new and distinctive patterns. These are the fine **IMPORTED ALL-WOOL CHALLIES**, 50 cents a yard.

**INDIA SILKS.**—A remarkable purchase of 195 pieces of Imported Printed India Silks. A good strong cloth, 21½ inches wide, both light and dark colorings—principally dark street shades—and a large range of choice styles. These silks are equal in every way to what is retailed universally by all good stores at 50 cents. This special lot will be sold at 35 cents.

We're developing every day this method of Shopping by Mail, and if you would just write us once for samples of anything in this line you contemplate buying, we know you would appreciate the benefits afforded and we would add your name to our already long list of regular customers.

**BOGGS & BUHL, - - - ALLEGHENY, PA.**  
115, 117, 119 and 121 Federal Street and Park Way.

## Important To Readers of The Chautauquan.

We will not knowingly admit to the pages of **THE CHAUTAUQUAN** any advertisement of a doubtful and untrustworthy character, and shall always be glad to answer any inquiry our readers wish to make about business houses whose announcement appears in **THE CHAUTAUQUAN**. If at any time there is cause for complaint, write us and we will investigate it. When you answer an advertisement always state you saw it in **THE CHAUTAUQUAN**.

## Summer Printed Silks.

Our "Standard Twill" Silk is ready for Spring and Summer, in the new designs for 1894.

It is the same cloth, made by the same manufacturer as last year. We expect even greater success for it now.

There are some printed silks that cost more and many that cost less; but we consider our "Standard Twill" Silk, at \$1.00 per yard, the best all-round Summer Dress Fabric.

Samples sent on request.

## James McCreery & Co.,

Broadway and 11th Street,  
New York.

Every reason  
why it should

# FIT



For Dr. Warner's  
Coraline Corsets are  
made in 25 styles—  
modeled to fit every  
variety of figure.  
Every store sells  
them. They must fit.



The  
Best  
Food

## For Children?

is worthy every parent's study;  
not only what they can eat, but  
what gives the most nourishment.  
No children are better, and most  
are worse, for eating  
lard-cook- ed food.  
If, how- ever,  
their food is  
prepared with the  
health- ful new  
vegetable shortening,



# COTTOLENE

instead of lard, they can eat free-  
ly of the best food without danger  
to the digestive organs. You can  
easily verify this by a fair trial  
of Cottolelene.

Sold in 3 and 5 lb. pails  
by all grocers.

Made only by

The  
N.K. Fairbank  
Company,

Chicago, Boston,  
New York, St.  
Louis, Montreal,  
Philadelphia,  
San  
Francisco.



Every MOTHER, Every MAID, Every CHILD,  
Wishing to be Healthful, Comfortable,  
Graceful, should wear

## FERRIS' GOOD SENSE Corset Waist.



Worn by over a million Mothers, Misses and Children.  
Buttons at front instead of clasps. Clamp Buckle at hip for hose supporters. Tape-fastened buttons—won't pull off.  
Cord-edge button holes—won't wear out. All sizes; all shapes. Full or slim bust; long or short waist.

For Sale by all Leading Retailers.

—Manufacturers and Patentees—  
Send for circular. **FERRIS BROS.** 341 Broadway, New York.

**MARSHALL FIELD & CO.,** Chicago, Western Wholesale Depot.

—BRANCH OFFICE—  
537 Market St., San Francisco.



## OUR NEW "Blue Book"

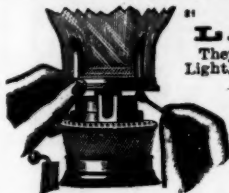
Giving Full Directions for embroidering fifty different flowers, showing the colors of silk to be used for each.

Sent FREE for a Stamp.

ADDRESS

**The Brainerd & Armstrong Silk Co.,**  
8a Union St., New London, Conn.

## It is so Easy to Light The "B & H" LAMPS.



They give such Perfect Light, are so well made and in such a variety of Artistic Patterns, are a few of the reasons why so many are sold by

Leading Dealers.

Send for our Little Book, which will tell you about this wonderful Lamp.

**Bradley & Hubbard Mfg. Co.,**  
NEW YORK. BOSTON. CHICAGO.  
Factories:—Meriden, Conn.

# Don't Dose your Stomach



with a lot of patent medicines in hopes of curing coughs and colds, lame sides and aching backs, rheumatism, kidney pains or neuralgia; use a remedy that will do its work while you work, use what physicians recommend and use Dr. Grosvenor's

## BELL-CAP-SIC PLASTERS.

\*\*\*\*\* "Bell-cap-sic Plasters and I are old friends, and I can unhesitatingly say that they are the best plasters made, for I have tried all kinds, and I think I am competent to judge. Old Dr. Mabon, of Allegheny, at one time prescribed two or three kinds of plasters for me, but none of them had the slightest effect, when a neighbor insisted on my trying a Bell-cap-sic Plaster. It acted like a charm, and ever since I and my friends have been using them, and no other. I know that after my experience Dr. Mabon, before his death, would never prescribe any other kind of plaster but Bell-cap-sic."

"Yours truly,  
"Emsworth, Pa., Nov. 3, 1893. "MRS. GEO. LYLE."

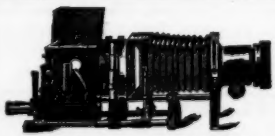
Bell-cap-sic Plasters cure by absorption, when all others fail. Try one, and you will say, with thousands of others, that they

## Give Quick Relief From Pain.

CAUTION.—The genuine Bell-cap-sic Plasters have a picture of a Bell in the back cloth—look for it. For sale by Druggists every where—25 cents each—or J. M. GROSVENOR & CO., Boston, Mass.

**KREMLIN CREAM,** the best dentifrice made for cleansing the teeth and purifying the breath. Samples sent free. Try one. J. M. GROSVENOR & CO., Boston, Mass.

For Pleasure



or Profit.

## CRITERION AND PARABOLON MAGIC LANTERNS,

and Stereopticons, Oil, Lime, or Electric Light. Views illustrating World's Fair, Roman and Medieval Art, Scripture, Temperance and hundreds of other subjects for profitable public lectures or private talks.—Catalogues free.

**J. B. Colt & Co.** 16 Beekman St., 189 La Salle St.,  
New York. Chicago.

## It depends on how cultured you are

photographically.

You may be completely suited with a Waterbury Detective. It's the best \$25 camera.

A Henry Clay makes the eye of the knowing ones glisten. \$50. Manuals free.

**Scovill & Adams Co.,**  
423 Broome Street, New York.

## Smiles are becoming only when the Lips Display Pretty Teeth.



The shells of the ocean yield no pearl, that can exceed in beauty, teeth whitened and cleansed with that incomparable Dentifrice, Fragrant

# SOZODONT

which hardens and invigorates the GUMS, purifies and perfumes the BREATH, beautifies and preserves the TEETH, from youth to old age.

By those who have used it, it is regarded as an indispensable adjunct of the toilet. It thoroughly removes tartar from the teeth, without injuring the enamel.

Persons afraid to laugh lest they should disclose the discoloration of their teeth, have only to brush them every day with fragrant

## SOZODONT,

in order to remove the blemish. No article for the toilet, possesses a greater claim to public confidence, and to few are accorded such a large share of public favor.

Sold by Druggists and Fancy Goods Dealers.

### The New English Perfume. CRAB APPLE BLOSSOMS.

In 1, 2, 4, and 8 oz. Bottles.

Asked for all Over the World.

Annual Sales over 500,000 Bottles.



The Delicious New Perfume,  
Extra-Concentrated.

The Crown Perfumery Company,  
177 New Bond Street, London.

Crab Apple Blossoms Perfume, in whatever form is only genuine and reliable when bearing name of The Crown Perfumery Co., London. Don't be defrauded by worthless imitations.

### BUTTERMILK TOILET SOAP



Over 1,000,000 Ladies who have used it pronounce it the Best Soap in the World For the Complexion.

Excels any 25c. Soap. Ask your dealer for it. Full size sample, 12 cents. Beware of imitations.

Cosmo Buttermilk Soap Co.  
84 Adams Street, Chicago.

A BEAUTIFUL CRAZY quilt of 500 square inches made with package of 60 splendid Silk pieces, assorted bright colors, 25c. 5 packs \$1. Silk, Plush, and Velvet, 40 large pieces, assorted colors, 50c.

Lemarie's Silk Mills, Little Ferry, N. J.

### "ROYAL-BONE"

WARRANTED FOR SIX MONTHS WEAR

ROYAL-BONE

DRESS-STAYS

BETTER THAN WHALEBONE

OR ANY OTHER SUBSTITUTE FOR WHALEBONE

Dealers are Authorized to REFUND THE MONEY in any case where ROYAL-BONE breaks, wrinkles, or fails to give perfect satisfaction in SIX MONTHS wear in a dress.

FOR SALE AT THE BEST DRY GOODS STORES.

By mail postage paid 20 Cents per dozen.

THOS. P. TAYLOR, Manufacturer,  
BRIDGEPORT, CONN.

# PIANOS

Where no Dealer

sells our pianos

we send, on approval,

direct from the factory; the piano to be returned if not entirely satisfactory, we paying freight both ways. Old instruments taken as part pay for new, and you can pay the rest about as you like, in reason. It is as easy to do business with us 2,000 miles away as though you were in Boston; we are used to it and will tell you all about it, and send a Catalogue—free—but you must write for it.

## IVERS & POND PIANO CO.,

183 Tremont St.

BOSTON, MASS.

### The Family Mangle.

Fully guaranteed to do

**Better Work than Hand-work.**

**SAVES** all the fuel.  
two-thirds the work.  
Keeps the linen whiter.



Delivered at  
your station,  
net, \$22.00.

Descriptive circular of  
**S. C. Johnson,**  
Racine, Wis.

Both Diploma and Medal

**Highest Honor**

AWARDED BY THE

World's Columbian Exposition Jury of Awards

TO

# The EVERETT PIANO.

Made by the Everett Piano Co., Boston, Mass.

The Text of Our Diplomas is as Follows:

To the Committee of Judges—DEPT. L. LIBERAL ARTS. No. Card-6798.  
Exhibitor, EVERETT PIANO CO., Boston, Mass. Exhibit, EVERETT PIANO.

COMMENTS: I report that this exhibit is worthy of an award. It possesses a full, sonorous tone and the sustaining power is *VERY* good; the scale is smooth and well balanced and the action, of their own manufacture, well regulated; the touch is easy and elastic and has good repeating quality. In construction, the FINEST MATERIAL is used; the workmanship shows great care, and the cases are well made. The patent action brackets deserve special mention, in saving time in removing and replacing action.

JURY OF AWARDS:

Dr. F. ZIEGFELD, President Chicago Musical College.  
V. J. HLAVAC, Piano Manufacturer, St. Petersburg, Russia.  
GEORGE STECK, Piano Manufacturer, New York City.  
E. P. CARPENTER, Organ Manufacturer, Worcester, Mass.  
MAX SCHIEDMAYER, Piano Manufacturer, Stuttgart, Ger.  
Dr. HUGH A. CLARK, University of Pennsylvania, Phila.

(Signed)

GEORGE STECK, Judge.  
K. SUENZ, President.  
J. H. GORE, Secretary.  
Board of Judges  
Dept. of Liberal Arts

**THE JOHN CHURCH CO.,**

GENERAL FACTORY,

CINCINNATI.

NEW YORK.

CHICAGO.

THE

## Columbian Organ

—At the World's Fair—

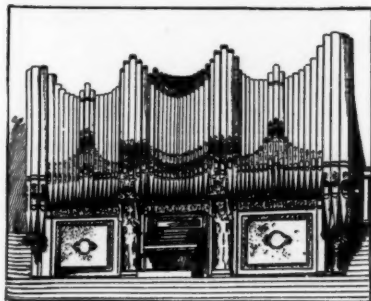
Was an instrument worthy of the many great performers who used it. Write for testimonials of Clarence Eddy and Alex. Guilman. The Directors of the Worlds Fair gave the matter of its construction careful thought and investigation. There's a significance in the fact that in deciding who should build it they chose

**FARRAND & VOTEY,**

Detroit, Mich.,

Builders of Pipe and Reed Organs for Church and Home.

A Book describing the organ and full line catalogue, free.





I. The peril of Mr. Von Dudeler.

**BEST & CO****LILIPUTIAN BAZAAR****\$ 1.00**

This fine Nainsook Long Slip is one of the best we have ever offered for the money. It has a round ruffled yoke composed of insertion, fine feather-stitching and tiny tucks. The skirt is very wide and has a generous hem. The full sleeves and neck are ruffled with fine embroidery.

*By mail, postage paid, 5 cents extra.*

One of "the few good things for the baby" described in our little booklet of that title, which will be sent by mail on application.

**60 & 62 W. 23d St.,  
New York.**

State you saw this in "The Chautauquan" when you write.

**POZZONI'S COMPLEXION POWDER**

is a delicate refreshing powder that will soften and refine the skin, and is not only a luxury but a necessity in this climate. It makes the face delicately smooth, giving it that transparent clearness which is the great beauty of all naturally fine complexions. Refuse all substitutes. The genuine is **FOR SALE EVERYWHERE.**



## Beautiful Flowers.

If you are interested in the Garden and the culture of Flowers—nature's wonderful and beautiful work—read the announcements on pages 788 to 791.

**THOUSANDS Have Saved Dealers' BIG PROFITS BY BUYING DIRECT FROM US at FACTORY PRICES. BICYCLES all styles, New and Finest Makes. Write for elegant FREE CATALOGUE and join our army of delighted customers.**  
**SIEG & WALPOLE MFG. CO.,**  
 275 WABASH AVE., CHICAGO, ILL.

**Cheapest Subscription Agency in the World.**  
 Send list of papers and magazines wanted for our price. Will save you money.  
**J. S. BULL & CO.,** Cortland, N. Y.

## ARCHITECTURAL SUGGESTIONS

OVER 100 DESIGNS: SUGGESTIONS FOR PUBLIC AND PRIVATE BUILDINGS. CITY & COUNTRY. RESIDENCES. STABLES. INTERIORS. FURNITURE. GRILLS, ETC. SIZE 10x13. STIFF BINDING. PRINTED IN TWO COLORS. SENT PREPAID FOR \$2.99.  
**ROBINSON & SNYDER ARCHITECTS.** 915 DREXEL BUILDING, PHILADELPHIA, PA.  
 NICHOLSON BUILDING, ALTOONA, PA.



### HATCH CHICKENS BY STEAM

With the Improved **Excelsior Incubator.**  
 Simple, Perfect, Self-Regulating. Thousands in successful operation. Guaranteed to hatch a larger percentage of fertile eggs at less cost than any other Hatcher. Lowest priced first-class Hatcher made.  
**GEO. H. STAHL, Quincy, Ill.**  
 Circulars free. Send 6c. for Illus. Catalogue.

Circulars free. Send 6c. for Illus. Catalogue.



### IT IS WOMAN'S RIGHT & DUTY TO BE BEAUTIFUL.

Common Sense and Custom agree on that. My little book telling how to cure Skin Diseases, banish Blemishes, remove Pimples, soften the skin, preserve the hair and beautify the hands and complexion, sent to any address on receipt of 4 cents.  
**MADAME EDITH VELLARO,**  
 220 WEST 50TH STREET, NEW YORK.



Strictly High Grade.  
 Warranted One Year.

*Waverley*

### The Sensation of the Year.

28-inch size 28 lbs., fitted with Waverley Clincher Tires, made under Gormully & Jeffery's Patents. } \$85

Equal to any High Grade Bicycle made, regardless of price. Full line 24, 26 and 28-inch sizes. Ladies and Gents. Ask for Catalogue "A," mailed free.  
**INDIANA BICYCLE COMPANY,**  
 Z Street, Indianapolis, Ind., U. S. A.

### CANDY

\$1.50 for 2 lbs. GILL'S Best. Express Paid anywhere in U. S. Immediate shipment. Washington souvenir in each order.  
**GILL & SON, Washington, D. C.**

**SHORTHAND** Taught by Mail. Catalogue free. Short-hand Institute, Johnstown, N. Y.



**THE WORLD'S FAIR** Highest MEDAL and DIPLOMA, on our INCUBATOR and BROODER Combined. If you are interested in Poultry, it will pay you to send 4 cents in stamps for 75 page catalogue, giving valuable points on Poultry Culture. Address: **Reliable Incubator Co., Quincy, Ill.**

### FREE TRIP TO EUROPE.

Teachers' vacation, to Europe, the seashore or mountains, with all expenses paid. Address **JAMES D. BALL,** 36 Bromfield St., Boston, Mass.



### A Winning Smile

Loose half its charm with bad teeth

### Arnica Tooth Soap

WHITENS AND BEAUTIFIES. Removes Tartar, Arrests Decay, Hardens Gums, Perfumes Breath. The most convenient and perfect dentifrice. Sold by all Druggists.  
**MADE ONLY BY C. H. STRONG & CO., CHICAGO**

## CHAUTAUQUA DESK FREE with a Combination Box of "SWEET HOME" SOAP.

Most popular desk ever made. SOLID OAK throughout, hand-rubbed. Five feet high, 2 1/2 feet wide, 10 1/2 inches deep. The Laundry and Toilet Soaps, "Boraxine" and "Modjeska" Toilet articles, if bought at retail would

Cost, - - - \$10.30 } YOU GET ALL FOR  
 Desk, worth at retail, 10.00 } \$10.00.

We will send Box and Desk on thirty days' trial; if satisfactory, you can remit \$10.00, if not, hold goods subject to our order.

See THE CHAUTAUQUAN for Oct. and Nov. 1893.

THE LARKIN SOAP MFG. CO., Buffalo, N. Y.



### Children Cry for Pitcher's Castoria.



**WHY PAY DEALER'S PROFIT?**  
 FREE. \$2.75 buys a \$9 White Need Baby Carriage, freight prepaid, shipped on 10 days' trial. Latest design and style. Perfect, reliable and finely finished. Nothing but the best material used and warranted for 3 YEARS. We have been in the manufacturing business many years, and are reliable and responsible; make and sell nothing but what we can guarantee as represented, quote lowest, factory prices. Write to-day for our large free catalogue, which is one of the most complete ever published.  
**OXFORD MFG. CO., 340 Wabash Ave., Chicago, Ill.**



**AGENTS \$50 to \$100 WEEK.**  
 Ladies or Gents. Best seller known. Needed every house, place of business or farm the year round. "Home" Electric Sewer runs all kinds of light machinery. Cheap power on earth. Connected instantly to wash or sewing machine, corn sheller, pump, fan, lathe, jeweler's or dentist's machinery, &c. Clean, Noiseless, lasts a life-time. No experience needed. To show in operation means a sale. Guaranteed. Profits immense. Circulars free.  
**W. C. HARRISON & CO., Columbus, O.**

## WITH WORKSHOP EQUIP- YOUR PED

With outfit of Barnes Wood and Metal Working  
55-**FOOT POWER** Machine  
Machinery you can successfully com-  
pete with Factories that use steam  
power, both in quality and profit on product.  
The only complete line of such machines  
made. Have stood the test twenty years.  
Send for catalogue. Address:  
**W. F. & JOHN BARNES CO.,**  
904 Ruby St., Rockford, Ills.



## STUDY LAW AT HOME.

Take a Course in the  
**SPRAGUE**  
Correspondence  
School of Law.

(Incorporated.)  
**J. COTNER, Jr., Sec'y,**  
DETROIT, MICH.  
No. 2, Telephone 344  
Send 10c. stamps for  
particulars.



## S. COLLINS' SON & CO.,

MANUFACTURERS OF

## PRINTING INKS,

82 and 84 Frankfort St., N. Y.

Our Inks are used on THE CHAUTAUQUAN.

P  
A  
P  
E  
R

## M. PLUMMER & CO.

45 Beekman St., New York.

FURNISH THE PAPER . . .

. . . FOR THIS MAGAZINE.

## JOSEPH GILLOTT'S STEEL PENS.

THE MOST PERFECT OF PENS.

Gold Medal, Paris Exposition, 1889,

AND THE AWARD AT THE WORLD'S COLUMBIAN EXPOSITION, CHICAGO.



**D. NEEDHAM'S SONS**  
Inter-Ocean Building,  
Cor. Madison and Dearborn  
Streets, CHICAGO.

**Red Clover Blossoms,**  
and FLUID and SOLID EXTRACTS OF  
THE BLOSSOMS. The BEST BLOOD  
PURIFIER known. Cures Cancer,  
Catarrh, Salt Rheum, Eczema,  
Rheumatism, Dyspepsia, Sick  
Headache, Constipation, Piles,  
Whooping Cough and all BLOOD  
DISEASES. Send for circular.  
Mention this paper.

Permit  
Me!

This is

**Higgins'  
Photo  
Mounter!**



An always-ready adhesive that mounts photo-  
graphs without cockling or striking through.  
Spreads smoothly—no lumps—sticks at once  
—dries quickly. Good also for scrap-books  
and general use. YOUR DEALER WILL SUP-  
PLY YOU or we will. **Chas. M. Higgins &  
Co., Mfrs. 168-172 Eighth St. Brooklyn, N.Y.**

## KINDERGARTEN

AND  
SCHOOL  
SUPPLIES.

**J. W.  
SHERMERHORN & CO.,**  
3 East 14th St., New York.



**FREE TO F.F.M.** A Colored Engraving  
of Chinese Masons at work, also, large  
Catalogue of Masonic books and goods  
with bottom prices. New Illustrated His-  
tory of Freemasonry for Agents. Beware  
of the spurious Masonic books. **REDDING  
& CO., Publishers and Manufacturers of  
Masonic Goods, 231 Broadway, New York.**

## Cheap Printing

**33 PRESS** prints cards, &c. Circular press  
\$2. Small newspaper size \$44. Great money  
maker and saver. All easy, printed rules.  
Write for catalogue, presses, type, paper, &c.  
to factory.

**Kelsey & Co., Meriden, Conn.**



## TYPEWRITERS at HALF PRICE.

Largest stock of second-hand machines of all makes at very low figures. We sell, ex-  
change, or rent anywhere in the U. S.

**Send for Illustrated Catalogue. Everything Guaranteed.**

**NATIONAL Typewriter Exchange, 200 La Salle St., Chicago.**

## RIVERVIEW ACADEMY.

58th year. Prepares thoroughly for College, the Gov-  
ernment Academies, and Business. Military Organiza-  
tion.

**Bisbee & Amen, Principals. Poughkeepsie, N. Y.**

## TYPEWRITERS.

Unprejudiced advice given. All makes half-price.  
Shipped anywhere for examination. Exchanging  
a Specialty. Monthly payments. 62-page cat. free.

**TYPEWRITER** { 45 Liberty St., New York.  
**HEADQUARTERS** { 186 Monroe St., Chicago.

**SUN-LIT CALIFORNIA; THE PLEIADES** of  
the seven southern counties—told of in a double MIDWINTER  
ANNUAL of the LOS ANGELES TIMES. Rarest region of  
the Union. 10 cts. Address  
**THE TIMES, Los Angeles, California.**



For 6 two-cent stamps we will send you  
a brilliant Gem of unusual color  
and a copy of "The Great Divide," provided  
you write you saw this in THE CHAUTAUQUAN.  
Address, "The Great Divide," Denver, Colo.

Derma-Royale is pure, mild and so harmless that a whole bottle may be drank without the least serious effect.

## LOVELY FACES, WHITE HANDS.

Nothing will CURE, CLEAR and WHITEN  
the skin so quickly as

## DERMA-ROYALE

The new discovery for curing cutaneous affections, removing discolorations from the cuticle and bleaching and brightening the complexion.

### THERE NEVER WAS ANYTHING LIKE IT.

It is as harmless as dew and so simple a child can use it. It is highly recommended by Physicians and its sure results warrant us in offering

**\$500 REWARD.**—To assure the public of its merits we agree to forfeit Five Hundred Dollars cash, for any case of eczema, pimples, blotches, moth-patches, brown spots, liver spots, blackheads, ugly or muddy skin, unnatural redness, freckles, tan or any other cutaneous discolorations or blemishes, (excepting birth-marks, scars, and those of a scrofulous or kindred nature) that Derma-Royale will not quickly remove and cure. We also agree to forfeit Five Hundred Dollars to any person whose skin can be injured in the slightest possible manner, or to anyone whose complexion (no matter in how bad condition it may be), will not be cleared, whitened, improved and beautified by the use of Derma-Royale.

Put up in elegant style in large eight-ounce bottles.

**PRICE, \$1.00. EVERY BOTTLE GUARANTEED.**

WE WILL BE GLAD TO SEND ANYONE A

## ONE DOLLAR BOTTLE FOR NOTHING

TO INTRODUCE IT. SEND US YOUR FULL POST-OFFICE ADDRESS TODAY.

THE DERMA-ROYALE COMPANY, Corner Baker and Vine Streets, CINCINNATI, OHIO.

### Children Cry for Pitcher's Castoria.

EUROPE, HOLY LAND, CALIFORNIA, BER-  
MUDA, FLORIDA, MEXICO, Etc.

Select parties; best ticketing facilities; choicest ocean  
berths. Send for "TOURIST GAZETTE."

H. GAZE & SONS, 113 Broadway, N. Y. (Est. 1844.)

Official Ticket Agents Chief Trunk Lines.



**BUGGIES & HARNESS AT HALF PRICE**  
\$75 Buggy \$37. Buy of factory, save Middle-  
\$10 Harness \$4.75 man's profit. Catalogue Free.  
U. S. BUGGY & CARRIAGE CO., Cincinnati, O.

**WALL PAPER** 3 cts. to 50 cts. a roll. Send  
8 cts. for 100 fine samples.  
\$1 will buy handsome paper  
and border for a large room.  
Paper Hangers' large, complete sample books, \$1.00.  
THOS. J. MYERS, 1206 Market St., Phila., Pa.

### BUSY FOLKS

### HOME GYMNASIUM.

Only complete outfit in  
the world in handsome cabinet  
for home use. Noiseless, fas-  
cinating. Always ready. Ad-  
justable for weak and strong.  
Prices low. Terms easy. Sent  
on trial. Physical Culture Chart, illustrated, 10 cents.  
Whitney Home Gymnasium Co., ROCHESTER, N. Y.

## PARALYSIS

CURED without med-  
icine. Rheumatism, Spinal  
Diseases and Dropsy  
easily cured. Address  
Dr. C. L. THACHER, 6 Central Music Hall,  
Chicago, for a valuable book FREE to all.

### NEW

READINGS, RECITATIONS,  
CATALOGUES FREE!!!  
DE WITT, BONE ST., N. Y.

### PLAYS

## A WOMAN'S SUCCESS

For two years  
I have made  
\$25 a week  
at home. Instructions FREE to lady readers. Send stamp.  
(No humbug.) MRS. J. A. MARRING, Box 93, ARLA, OHIO.

## PILES

Successfully treated by a new method.  
For particulars write to LAKESIDE HOS-  
PITAL, 415 Lake Avenue, CHICAGO.

**FREE:** Beautiful Samples of Reward cards for School  
Teachers. FLOYD ROOR, Wells Bridge, N. Y.

### Children Cry for Pitcher's Castoria.

## CHAUTAUQUA BADGES.

GRADUATES OF THE C. L. S. C. WHO WISH THE

## OFFICIAL GOLD PIN

should order from the Chautauqua Office at Buffalo, N. Y.

These pins are not sold through local dealers.

The Official Graduates' Pin is a pyramid of solid gold with mono-  
gram C. L. S. C. in garnet enamel. Price, \$3.00. The Class  
numerals are not indicated on the pin, but a gold chain and date  
will be furnished for \$2.00 additional. The pin is of the best quality  
of gold and furnished at a trifle above cost price. The following  
badges may be worn by both graduate and undergraduate mem-  
bers: 1. The Monogram Badge. A small solid silver monogram,  
to be attached to the watch-chain or button-hole by a strip of  
narrow class ribbon. Price, including ribbon, 40c. 2. The Button  
Badge. Price, 10c. (In ordering be particular to give class numerals.)

The only authorized official badges, etc., of the C. L. S. C., are to  
be secured at Buffalo, N. Y. Address for all of the above,

**CHAUTAUQUA OFFICE,  
Buffalo, N. Y.**

Sound Discs are invisible, and  
comfortable. Relieve more cases of

## DEAFNESS

than all devices in the world. H. A.  
Wales, 628 Ashland Block, Chicago.



## FREE

A fine 14k gold plat-  
ed watch to every  
reader of this paper.  
Cut this out and send it to us with  
your full name and address, and we  
will send you one of these elegant,  
richly jeweled, gold finished watches  
by express for examination, and if  
you think it is equal in appearance to  
any \$25.00 gold watch pay your sample  
price, \$3.50, and it is yours. We send  
with the watch our guarantee that  
you can return it at any time within  
one year if not satisfactory, and if  
you sell or cause the sale of six we  
will give you One Free. Write at  
once, as we shall send out samples  
for 60 days only. Address  
**THE NATIONAL W.F.C.  
& IMPORTING CO.,  
334 Dearborn St., Chicago, Ill.**

You can write a hundred letters just as readily as one, if you have a

## Simplex Printer.



**Simple, Cheap, and Effective.**

**Endorsed by Over 50,000 Users.**

From an original, on ordinary paper with any pen, 100 copies can be made. 50 copies of typewriter manuscript produced in 15 minutes. Send for circulars and samples. AGENTS WANTED.

**LAWTON & CO.,**  
22 Vesey St., New York.

### READ THE FACTS about

**FLORIDA** in our monthly newspaper, The "Florida Homemaker," 50 cents per year. Sample free. Tells how to secure homes at \$1, and up, monthly payments, in a beautiful, high, healthy, growing township amid 25 clear lakes, free from malaria, whisky, negroes and freezing. It also tells how to secure cheap and good hotel board and cheap transportation rates there. Also how to grow our staples, Pineapples, Lemons, Oranges and Grapes. Stop paying rents, fuel, heavy clothing and doctor's bills, by going to our model community. Address The Florida Development Co., Avon Park, De Soto Co., Florida, or 99 Franklin St., New York.

# Castoria

For Infants and Children.

**Castoria promotes Digestion,** and overcomes Flatulency, Constipation, Sour Stomach, Diarrhoea, and Feverishness. Thus the child is rendered healthy and its sleep **natural.** Castoria contains no Morphine or other narcotic property.

"Castoria is so well adapted to children that I recommend it as superior to any prescription known to me."  
H. A. ARCHER, M. D.,  
111 South Oxford St., Brooklyn, N. Y.

"For several years I have recommended your 'Castoria,' and shall always continue to do so, as it has invariably produced beneficial results."  
EDWIN F. PARDEE, M. D.,  
123th Street and 7th Ave., New York City.

"The use of 'Castoria' is so universal and its merits so well known that it seems a work of supererogation to endorse it. Few are the intelligent families who do not keep Castoria within easy reach."

CARLOS MARTIN, D. D.,  
New York City.

THE CENTAUR COMPANY, 77 Murray Street, N. Y.

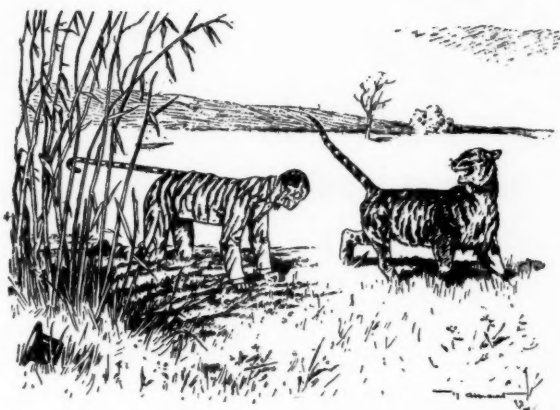
## OUT OF PRINT.

### BACK VOLUMES OF

### THE CHAUTAUQUAN.

To any person who will send volumes 1, 2, 5, 6, 12 or 13 of "The Chautauquan," the current volume will be sent free in exchange. If you have more than one volume for disposal write about it.

Volumes 1, 2 and 3 of the *Chautauqua Assembly Herald* are wanted also. Address, DR. T. L. FLOOD, Meadville, Pa.



II. and how his presence of mind saved him.

## The Remington Typewriter



makes  
no  
pretensions  
that  
are not

### Supported by its Record;

advances no claims that the actual performance of each and every machine manufactured will not justify; varies not from

#### One Uniform Standard

of excellence in construction: and therefore maintains, by means of timely and thoroughly tested improvements, its unquestioned pre-eminence as *the* Standard Writing-machine. Simple, Practical, Durable, Easy to Learn and Operate.

**SEND FOR CATALOGUE.**

**Wyckoff, Seamans & Benedict,**

327 Broadway, New York.

## THE DENSMORE.



Did you ever consider that in typewriting the real work is performed at the keyboard—and the lessening of fatigue resulting from MACHINE WITH LIGHT TOUCH? This is one of several essential features in which the Densmore demonstrably excels every competitor.

Recently awarded contract to supply machines to the U. S. WAR DEPARTMENT.

Now ready, the 1804 Model with strong new features, pronounced by Pres. Frisbee, Wells College, "a fine study," and by many others, "THE WORLD'S GREATEST TYPEWRITER" indeed."

Represented in every large city. Pamphlets free.  
**DENSMORE TYPEWRITER CO., 202 B'way N. Y.**





On which all  
**World's Championships**  
OF  
'92 and '93 were won.

Are the  
strongest  
wheels, as  
well as the  
lightest  
made.



The 23-pound road wheel and 19-pound racer are the firmest, speediest, safest, lightest wheels known.

The RALEIGH  
bearings are un-  
equalled for light-  
running qualities.

For Catalogue address  
**THE RALEIGH CYCLE CO.**  
2081-3 7th Ave.  
New York.

Chicago Office, 289 Wabash Ave.

## UP TO DATE Remington Cycles



Prices, \$100 to \$135.

Nine patterns.

Popular weights.

Material and workmanship are guaranteed the best obtainable. Fitted with the world-famous Bartlett clincher or the Palmer tires. *Send for Catalogue.*

**REMINGTON ARMS CO.,**  
313 and 315 Broadway, New York.

Manufacturers of  
"The Remington Celebrated Fire Arms,"  
of World-wide Reputation.

## Warwick Cycles

ARE

**Built on Honor.**

They represent the farthest advance of Bicycle construction to date.



*Features for 1894,  
Wood Rims.  
Patent Adjustable Handle Bars.  
Dust-proof Bearings.  
New Pattern Frame.  
Ease of Propulsion.*

**Weight** **25lbs.**

of the Warwick Road Wheel  
for 1894, with Road Tires.

Send for Catalog to  
**WARWICK CYCLE MFG. CO.**

Springfield, Mass.

**WHEN YOU RIDE**  
Get the Best.

**Imperial Wheels**



are as perfect as  
mechanical skill  
can make them.

New Catalogue  
for 1894 gives a  
full description

**Ames & Frost Co.**  
CHICAGO.

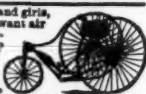
of every wheel  
with prices and  
other matter of  
interest to purchasers,  
**FREE.**

**CRIPPLES**

old, buy a  
FAIRY  
foot or hand p'wy

Address **FAY MFG. CO.,** Elyria, O.

Ladies and girls,  
if you want air  
or exer-  
CHEAP  
FOR  
ALL.



**THE NAME TO REMEMBER**

when buying a

**BICYCLE**



**A. W. GUMP  
& CO.,**  
Dayton, Ohio.

**\$30.00 to \$50.00 Saved**—on many—  
**SECOND-HAND Bicycles.** Lists Free. Over 2,000  
in stock. Cash or time. **AGENTS WANTED.**



No bicycle ever made at all approaches them in beauty and style joined to excellence of construction; none so strongly appeals to the experienced rider as meeting every requirement of a perfect mount.

The need of repairs for Columbias will be infrequent under our new system of inspection, which now begins with a scientific analysis of the raw material by a metallurgist, and only ends when thorough tests have been made of the complete machine and all its parts.

1894 Standard Price, \$125.00.



POPE MFG. CO.

BOSTON, NEW YORK,  
CHICAGO, HARTFORD.

Seven newly designed wheels are shown in our 1894 Catalogue which will interest every cyclist. Our agents furnish it free, or we mail it for two two-cent stamps.



N.Y., L. E. & W. R. R.

N. Y., P. & O. R. R.

Chicago & Erie R. R.

*constitute absolutely the only through car route between Chautauqua Lake and New York, Chicago, and Cincinnati.*

**D. I. ROBERTS,**

*General Passenger Agent,*

*New York City.*



## CALIGRAPH SUPERIORITY

The first successful typewriter and the BEST.  
Easily holds its place as the most practical and most durable typewriter of the age.  
Used all over the world where the march of progress advances.  
Caligraph catalogue on request.

**AMERICAN WRITING MACHINE CO.,**  
Hartford, Conn., U. S. A.

18th Edition—Postpaid for 35 cts. (or stamps).

### THE HUMAN HAIR,

Why it Falls Off, Turns Gray, and the Remedy.

By Prof. HARLEY PARKER, F. R. A. S.

A. F. LONG & CO.,

1013 Arch Street, Philadelphia, Pa.

"Every one should read this little book."—*Albion*.

**MY WIFE SAYS SHE CANNOT SEE HOW YOU DO IT FOR THE MONEY.**  
\$12 Buys a \$65.00 Improved Oxford Singer Sewing Machine, perfect working, reliable, easily finished, adapted to light and heavy work, with a complete set of the latest improved attachments FREE. Each machine is guaranteed for 5 years. Buy direct from our factory, and save dealers and agents profit. FREE TRIAL and FREE CATALOGUE.  
OXFORD MFG. CO., DEPT. A.A. Chicago, Ill.



## A Beautiful Home. Why Not Have One?

Our handsomely illustrated book tells you all about it. Shows Designs of many Beautiful Homes, also designs for laying out and beautifying your grounds, sent for 20c. in postage or silver, or WILL SEND IT FREE to any one ordering our 1894 book. (Just out.)

**"NEW MODEL DWELLINGS,"**

And How Best to Build Them.

This beautiful book contains Designs, Plans and Interior Views of over 100 Beautiful Homes costing \$100 to \$15,000, with correct estimates of cost. For Convenience and Artistic Merit, the houses shown in this book far surpass anything yet published. Price, \$1.00.

GEO. F. BARBER & CO., Architects, Knoxville, Tenn.

THE GILL ENGRAVING CO.

Cop. 104 CHAMBERS ST. N.Y.

HALF-TONE ENGRAVERS FOR

AND MOST OF THE LEADING MAGAZINES.

SCRIBNER'S

Ceylon Teas

delighted all at the World's Fair. Sample package sent any part of the United States for six cents, with price-list. Goods sent prepaid. Address IMPORTERS TEA CO., 60 Wabash Ave., Chicago.

The  
Seeds  
for  
Success.

Whether you plant for profit, plant for pleasure, or plant for home consumption, you wish to be successful. Use

## FERRY'S SEEDS.

They represent the highest degree of seed perfection. Send your name and address for

**FERRY'S SEED ANNUAL for 1894.**

It is brimful of handsome illustrations and timely suggestions. Successful planters consider it indispensable. Free to all. D. M. FERRY & CO., Detroit, Mich.

D. L. DOWD'S HEALTH EXERCISER.



For Gentlemen, Ladies, Youths; athlete or invalid. Complete gymnasium; takes 6 in. floor room; new, scientific, durable, cheap. Indorsed by 100,000 physicians, lawyers, clergymen, editors and others now using it. Illustrated circular, 40 engravings, free. Scientific Physical and Vocal Culture 9 E. 14th St. New York.

The LIBRARY of  
AMERICAN LITERATURE.

If you are interested in it read the advertisement on page 637. Sample pages sent free if you mention THE CHAUTAUQUAN.

When you reply to any advertisement please state you saw it in "The Chautauquan."



## 50c. TRIAL SETS

### Of Choice Seeds and Plants.

Our object in offering thus cheap is to introduce our goods and secure your future orders. Please tell your neighbors about it.

- Set U—2 Beautiful Palms, 2 sorts, strong plants ..... 50c  
 " B—10 packets choice Vegetable Seeds, all different..... 50c  
 " E—20 packets choice Flower Seeds, all different..... 50c  
 " F—10 Lovely Carnation Pinks, 10 sorts..... 50c  
 " G—10 Prize Winning Chrysanthemums, 10 sorts..... 50c  
 " H—4 Superb French Cannas, 4 sorts..... 50c  
 " J—10 Elegant Everblooming Roses, 10 kinds..... 50c  
 " K—8 Grand Large Flowered Geraniums, 8 sorts..... 50c  
 " M—24 Fine Gladioli, large Flowering Bulbs..... 50c  
 " P—6 Hardy Ornamental Flowering Shrubs, 6 sorts..... 50c  
 " R—6 Choice Grape Vines, 6 sorts..... 50c  
 One-half each of any two of these sets..... 50c

**Any 3 Sets for \$1.25, or 5 Sets for \$2.00,**

**Delivered at Your Postoffice Prepaid. Satisfaction Guaranteed.**

Order these sets by the letters. Send now from this advertisement, as these introductory sets do not appear in catalogue which contains 166 pages and will be sent free with first order. If none of these sets suit you, and you want anything in our line do not fail to send for it, free, as we want you to see our prices before ordering elsewhere. It is one of the best issued; contains hundreds of illustrations and full descriptions of one of the largest and most complete stocks in America, including many new, rare and valuable novelties. We grow 750,000 Roses yearly; many other things as largely. Are headquarters for the choicest

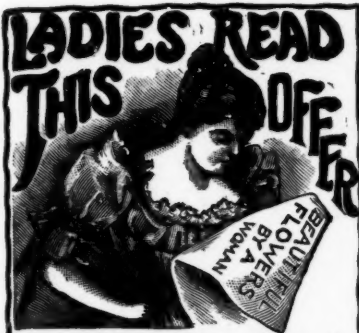
**Trees, Shrubs, Vines, Roses, Bulbs, Plants, Seeds, etc.**

**40th YEAR. 1,000 ACRES. 28 GREENHOUSES. LAST CALL, ORDER NOW.**

**THE STORRS & HARRISON CO., Box 109, Painesville, LAKE Ohio.**

Children Cry for Pitcher's Castoria.

Children Cry for Pitcher's Castoria.

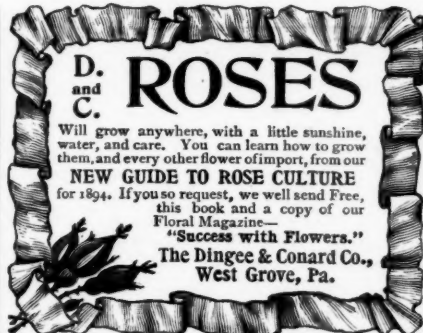


### A BARGAIN Flower Seeds

Collection of  
 10 Choice Annuals (everybody's favorites), all new  
 fresh seeds, sure to grow and bloom this season.  
 Pansy, 40 colors and markings; Pinks, 20 colors; Ver-  
 bena, 15 colors; Pinks, 10 colors; Petunias, 10 colors; Asters,  
 12 colors; Balsams, 8 colors; Mignonette Sweet mixed,  
 Sweet Peas, 12 colors and Sweet Almonds.  
**FOR 12 CENTS** of your friends who grow flowers,  
 I will send, post-paid, the complete collection, one  
 pkt. each of the ten varieties (enough for any ordi-  
 nary garden.) This is a **BONAFIDE** offer, made to intro-  
 duce my home grown flower seeds to new customers  
 and which I guarantee to please you or the amount  
 paid refunded, and the seeds given as a present.

**Of All The Books** published my Souvenir Cat-  
 alogue for 9c, devoted ex-  
 clusively to Flower Seeds is the most artistic and  
 unique. **FREE** with order. Address,

**Miss C. H. LIPPINCOTT,**  
 219 and 223 Sixth Street, South, MINNEAPOLIS, MINN.



### D. and C. ROSES

Will grow anywhere, with a little sunshine,  
 water, and care. You can learn how to grow  
 them, and every other flower of import, from our

#### NEW GUIDE TO ROSE CULTURE

for 1894. If you so request, we will send Free,  
 this book and a copy of our  
 Floral Magazine—

"Success with Flowers."

The Dingee & Conard Co.,  
 West Grove, Pa.

**Pittsburgh & Lake Erie R. R.**

**SHORT LINE BETWEEN**

**Pittsburgh and Chautauqua Lake.**

**Double Track! Unsurpassed Roadbed!**

**SPECIAL RATES FOR PARTIES.**

**Write for full information.**

**L. A. ROBINSON,**

**Gen. Pass. Agt.,  
 Pittsburgh, Pa.**

# CHOICE ROSES AT 5 Cents.



Good & Reese's  
Roses are on  
their own  
roots.

**OUR RAINBOW COLLECTION**  
**OF 20 ROSES FOR \$1. PREPAID BY MAIL.**

The roses we send are on their own roots, from 10 to 15 inches high, and will bloom freely this summer either in pots or planted in yard. They are hardy, ever bloomers. We send instructions with each order how to plant and care for them. Please examine the below list of 20 choice fragrant monthly roses, and see if you can duplicate them anywhere for an amount so small as \$1. They are nearly all new kinds.—We guarantee them to reach you in good condition, and we also guarantee them to be the best dollar's worth of roses you have ever purchased. **THE RAINBOW COLLECTION OF 20 ROSES FOR ONE DOLLAR MUST BE ORDERED COMPLETE.**

The List:—Bridesmaid, the best pink rose by far ever introduced. Princess of Wales, amber yellow, deepening to orange. Snowflake, pure white, always in bloom. Princess de Radnor, lovely coral red. Pearl of the Gardens, deep golden yellow. Beauty of Stapleford, bright rosy crimson. Queen of Fragrance, in clusters of 6 to 10 roses, white edged pink. Rheingold, beautiful shades of saffron and tawny. Sunset, golden amber, resembles an "afterglow." Dr. Grill, copper yellow and fawn rose. Duchess Marie Immaculate, an intermingling of bronze orange, yellow, pink and crimson. Lady Castlemeagh, soft rosy crimson and yellow. Papa Gentier, lovely dark red. Star of Gold, the queen of all yellow roses. Waban, a great rose in bloom all the time. Lady Stanley, great garden rose. Viscontesse Wautier, one of the best roses grown. Cloopala, soft shell pink, lovely. Sappho, fawn suffused with red. Letty Cole, very chaste and beautiful.

## THE PROOF OF THE PUDDING IS IN THE EATING.

This applies to Floral matters as well as to matters culinary.

Ballinger, Texas, Nov. 29.  
The GOOD & REESE CO., Springfield, O. Gentlemen: The 20 ever blooming roses you sent me for \$1. arrived yesterday in the most splendid condition, and allow me to say that I was absolutely surprised at the size of the stalks and the amount, length and thriftiness of the roots. I have wondered many times how you could afford to send out such roses for such a small price. Every home in the land should have their yard full of ever blooming roses at this price.

Yours,  
(Judge) C. H. WILLINGHAM.

We will also send our Iron Clad Collection of 19 Hardy Roses, all different colors, \$1. Try a set. 20 Chrysanthemums, all prize winners, \$1. 16 Geraniums, double and single, flowered and scented, \$1. 12 choice Begonias, different kinds, \$1. 40 packets choice Flower Seeds, all different kinds, \$1. Our handsome, illustrated, 122-page Catalogue, describing above Roses, Plants and all Seeds, mailed for 10c. stamps. Don't place your order before seeing our prices. **WE CAN SAVE YOU MONEY.** We have large two year old Roses for immediate effect. Liberal Premiums to club raisers, or how to get your seeds and plants free. We are the **LARGEST ROSE GROWERS IN THE WORLD.** Our sales of Rose Plants alone last season exceeded a million and a half. When you order Roses, Plants and Seeds, you want the very best. Try us. Address: **GOOD & REESE CO., Box 6, Champion City Greenhouses, Springfield, Ohio.**

Pittsburgh, Pa., Sept. 20, 1908.  
The GOOD & REESE CO., Springfield, O. Gentlemen: I wish to thank you for the excellent assortment of roses contained in your Rainbow Collection. On May 8, I planted them, 19 of them lived. About six of them bloomed in June, since which all have bloomed either monthly or perpetual, true to their color. On Sept. 1, I counted 106 buds and blooms on the 19 roses. They were much admired by my friends and neighbors, and allow me to thank you for furnishing this source of pleasure so cheaply. Very respectfully,  
E. D. SMITH.

8 Fifth Avenue.

**GOOD & REESE CO., Box 6, Champion City Greenhouses, Springfield, Ohio.**  
Mention THE CHAUTAUQUAN when you write.



## "SANITAS." Unfermented, CONCENTRATED and Pure JUICE OF THE GRAPE.

### THE PHYSICIAN'S AID.

Our mission is solely to supply Nature's own pure food. It is the mission of the physician, who understands his patient's needs, to supply the medicine. Our reason for offering this product to the public, to you, is that it is pure. There is need of such an article of grape juice. We have the testimony of hundreds of letters to prove the assertion. Nearly all the bottled juice now on the market contains an antiseptic of some description to prevent fermentation, generally salicylic acid. Why does such juice fail as a food? Simply because the antiseptic principle that preserves the juice in the bottle exerts a similar influence in the stomach, and prevents the natural action that is part of Nature's plan for assimilating food. Our concentrated juice of the grape is absolutely free from all antiseptics, and is Nature's best food and strength-producer for weak and defective digestive organs.

Invalids will, of course, seek the advice of their physicians as to the proper time or quantity, but well people may partake freely, and know that the certainty of gain far overshadows the possibilities of excess.

Two varieties of our concentrated juice suitable for redilution with any aerated, carbonated or pure cold water are bottled under our labels—4, e., Red, Zinfandel, White, Muscatel.

Sold only in pint bottles, the contents of which are equal to ONE-HALF GALLON OF FRESH GRAPE JUICE. Price, 65 cts. per bottle. For sale by leading druggists and grocers. Send for descriptive circular.

### THE CALIFORNIA GRAPE FOOD CO.,

145 Broadway, New York.

Los Gatos, California.

J. S. Twombly, Selling Ag't, 27 Commercial St., Boston.

Norman Harbour, Selling Ag't, 77 Warren St., New York.

### THE CONSUMER'S SUPPORT.

The grape cure has been found in many cases to rapidly reorganize and reconstruct the blood current, and to surmise the tissues and excite the nervous system into health. The beverage form of grape juice is an agreeable and wholesome nutrient in a great variety of sicknesses. Its fruit acids, its blood salts and its grape sugar make it a valuable medicine. It affords a nourishing and easily managed food for dyspeptics of many kinds. We seek to supplant alcoholic and fermented drinks by something more wholesome, more satisfying and refreshing—something embodying all the best principles of ripe grapes marred by nothing that would falsely stimulate or excite; and in the new era that is dawning, the life-giving principles of the grape, in their purest condition, will enter every home as a comfort and a blessing, instead of a delusion and a snare.

Its sub-acid taste and easiness of assimilation give it a high value in fevers of every sort. Its concentration, keeping qualities and palatability give it certain advantages over the beverage form. It is agreeably administered in aerated water or hot or cold water.



## MOST BEAUTIFUL FLOWERS VERY APPETIZING VEGETABLES

# Burpee's seeds grow

BECAUSE THEY'RE GROWN TO GROW.

That you may know us we offer *Special Collection at nominal price.*

### PANSIES, POPPIES, AND SWEET PEAS.

Six Beautiful Novelties, with a Bright Booklet, all for 25 Cts.

Last year we distributed more than 52,000 copies of "ALL ABOUT SWEET PEAS." This season we have had three well-known writers to tell all about "PANSIES, POPPIES, AND SWEET PEAS." The result is a bright booklet. As these three flowers are at present justly fashionable, we call this collection **Fordhook Fashion Collection for 1894.**

It embraces one full-size packet each of:—

**NEW SWEET PEA.—AMERICAN BELLE.** This is really THE FLORAL NOVELTY FOR 1894, and can only be had direct from us, as we have purchased all the seed in existence. *Extremely early, it is wonderfully free-flowering;* of most unique and decided beauty. The standard is a uniform, clear, bright rose, while the wings of crystal-white are decidedly spotted with rich purplish-carmine,—an original departure in coloring heretofore never seen.

**ECKFORD'S GILT EDGE, or SURPASSING SWEET PEAS.** This grand strain of New Sweet Peas in mixture was obtained direct from Mr. HENRY ECKFORD, and is unequalled.

**BURPEE'S DEFIANCE PANSIES, Finest Mixed.** Of perfect form, regular shape, and unusual substance, the individual flowers frequently measure two and one half to four inches across.

**SUPERB NEW IMPERIAL GERMAN PANSIES.** They embrace all known colors in Pansies, including the vividly colored fancy varieties, blotched, veined, mottled and margined in combinations that would be thought impossible until the flowers are actually seen.

**NEW CARDINAL POPPY.** Glowing cardinal-scarlet flowers, which are uniformly of enormous size and perfectly double. Of neat dwarf growth, the plants are noted both for the profusion and long duration of the bloom.

**GOLDEN GATE POPPIES.** If you already have this magnificent strain, you can give this package of seed to a neighbor or friend.

**Our enormous stocks, especially grown, of the Beautiful New Flowers** described above enable us to offer the **COMPLETE COLLECTION**—one packet each of the six varieties described—mailed to any address upon receipt of **25 cts., or five collections for \$1.00.** With each collection we include free a copy of our *new booklet.*

Specially written for us by the well-known authors, Mr. CHARLES L. BURR, of Mass., ex-President of Hampden County Horticultural Society, who tells how to grow (and know) **Pansies**; Mr. JAMES H. BANCROFT, the horticultural writer, who treats attractively and instructively of **Poppies**; and **Sweet Peas** are delightfully discussed by Miss LENNIE GREENLEE, of North Carolina, who, until recently, was assistant editor of *American Gardening.*

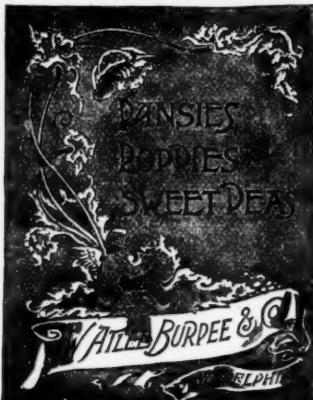
Count the seed in the packets, and you will see that we furnish enough to give you **500 Plants for 25 Cents.**

## Burpee's Farm Annual For 1894.

**The Leading American Seed Catalogue.** A handsome book of 172 pages, hundreds of illustrations from photographs, beautiful colored plates painted from nature. Many new features for 1894. Noteworthy Novelties not to be had elsewhere. Original, interesting and instructive. Should be read by every one who has a garden. Mailed free to all who plant seeds; to others, on receipt of ten cents, less than actual cost.

**W. ATLEE BURPEE & CO.,  
Philadelphia, Pa.**

**"IF THEY ARE BURPEE'S  
THEY GROW."**





Say, sonny, what makes the officer wear only one eyeglass? Because he is too lazy to exercise more than one eye at a time?

Oh, no. Because he can see with one eye more than he can comprehend.



## A Rose Offer.

**For 50 Cts.** we will send, post-paid, **SCOTT'S QUALITY COLLECTION**, embracing one strong plant each of *Mad. Elie Lambert*, carnation-rose of a delicate freshness; *Clotilde Soupert*, pearly-white; *Comtesse Riza du Parc*, bright coppery-rose; *Meteor*, dark velvety-crimson; *Marie Guillot*, pure white; *Champion of the World*, bright coral-pink; *White la France*. The 7 ROSES as above are all "thoroughbred," and remarkable for beautiful buds.

**For \$1.00** we will send **SCOTT'S QUANTITY COLLECTION**, 20 free flowering roses for \$1.00, post-paid, embracing *Snowflake*, pure white; *J. B. Varonne*, bright crimson; *Mad. Pernet Ducher*, a new yellow; *Duchess de Brabant*, soft rosy-pink; *Etoile de Lyon*, rich golden-yellow; and 15 other choice sorts, our selection.

**For \$1.50** we will send all the above, and also new Rose, *Mad. Caroline Testout*—28 Roses in all.

The above collections are offered at our lowest wholesale prices to advertise the superior quality of our plants. TRY THEM!

**Order now and ask for SCOTT'S CATALOGUE OF BEAUTIFUL FLOWERS Free.**

It fully describes the grandest novelties in Plants, Seeds and Bulbs, and is mailed free.

**ROBERT SCOTT & SON, 753 South 19th Street, PHILADELPHIA, PA.**

# SWEET SIXTEEN SWEET PEAS

Comprising all of  
the

**Really Distinct**

## Varieties

of these charming  
garden flowers, se-  
lected by careful  
comparison from  
our trials of near-  
ly one hundred va-  
rieties—

including

## "Emily Henderson"

### THE QUEEN OF WHITE SWEET PEAS.

A gloriously beautiful acquisition of American origin. Absolutely pure white, as clear as alabaster and as lustrous as satin. The flowers, of remarkable substance, are borne on long stiff stems, are extra large, with broad round standards that stand up boldly without reflex or curl.

The plants are robust, compact and branching, producing such a prodigious abundance of flowers that the plants appear as if covered with snow. From one plant, specially cultivated, we have cut in one season the seemingly incredible number of 1,035 sprays of bloom! In earliness it outrivals all competitors by nearly two weeks, and continues a veritable "cut-and-come-again" to the end of Autumn.

Pkt., 15c.

On

receipt of

**\$1.00**

we will mail, free,

**ALL  
SIXTEEN VARIETIES**

of Sweet Peas named in right hand column (including the Emily Henderson), and in addition, will send without extra charge, with every order from this advertisement, providing you will name this paper and date of issue, Our Grand 1894 Catalogue of "EVERY-THING FOR THE GARDEN," (value 20c.) larger and more beautiful than ever, 160 pages, six colored plates and nearly 500 engravings, replete with all that is desirable, old and new, in Seeds, Plants, Bulbs, Tools, &c.

Total value

**\$1.85**

**Butterfly.** White, suffused lavender; edged with blue, Pkt. 10

**Orange Prince.** Orange and pink..... 10

**Boracatton.** Maroon, rich and velvety..... 10

**Queen of the Isles.** Striped, rose, crimson, wine red and white..... 10

**Primrose.** Primrose yellow..... 10

**Mrs. Gladstone.** Exquisite soft blush pink..... 10

**Captain of the Blues.** Bright purplish and ultramarine blue.... 10

**Cardinal.** Grand crimson scarlet..... 10

**Dorothy Tennant.** Heliotrope; beautiful... 10

**Countess of Radnor.** Delicate lavender... 10

**Indigo King.** Maroon purple and indigo... 10

**Senator.** Striped brown, purple, cream and white..... 10

**Princess Victoria.** Pink and cherry rose 10

**Blanche Ferry.** Crimson pink and blush white..... 10

**Her Majesty.** Deep rosy crimson..... 10

**Emily Henderson.** (see cut)..... 15

Catalogue for 1894..... 20

\$1.85

Any of the above free by mail on receipt of price or entire collection for \$1.00 (total value \$1.85.) Buyers of one or more packets will be sent 1894 catalogue free if they will name paper and date of issue.

**PETER HENDERSON & CO** 35 **CORTLANDT ST.**  
37 **NEW YORK**

## The Best Reading

### At the Lowest Price.

Prof. Henry Drummond,  
Dr. J. M. Buckley,  
Rev. Joseph Cook,  
President W. R. Harper,  
Prof. George H. Palmer,  
Rev. Dr. George Hodges,

Edward Eggleston,  
Rev. Russell H. Conwell,  
Pres. J. W. Bashford,  
Alice Freeman Palmer,  
Dr. Herrick Johnson.  
Prof. Richard T. Ely.

#### ONE HUNDRED LECTURES FOR ONE DOLLAR.

In the two hundred and forty pages which make up the thirty numbers of the eighteenth volume of the *Chautauqua Assembly Daily Herald*, published at Chautauqua during last July and August, are to be found accurate reports of lectures and sermons by the above list of eminent preachers and scholars.


This is but a small part of the contents of the last volume of this paper. In all the thirty numbers contain reports, most of them stenographic, of more than one hundred lectures, sermons and addresses by eminent men and women. Many of these lectures would edify a local circle if read by a good voice well managed.

Under the covers of no other single periodical published can there be found articles or reports of lectures by so many eminent people as in a volume of the *Assembly Herald*.

For one dollar a complete set of the *Assembly Herald* for 1893 will be sent postpaid. Orders should be sent at once to

Dr. T. L. FLOOD, Editor and Proprietor,

Meadville, Pa.



**When You**

**PURCHASE A PIECE OF THE EARTH**

It's not so much what you pay  
as what you get.

**IN MAYWOOD COLONY  
C·A·L·I·F·O·R·N·I·A**

.... YOU CAN GET A ....

**RARE COMBINATION . . . . PLEASANT HOME  
AND A GOOD INCOME**

**SEE HOW EASY** it is to become the owner of 10 acres of first-class fruit land in Maywood Colony—\$80 down, and monthly payments of \$20 each, for 36 months, gets a deed to a piece of land 660 x 660 feet square, on which you can have planted 900 fruit trees.

**NO TAXES.** On a full cash payment ten per cent discount allowed. **NO INTEREST.** On a half cash payment five per cent discount allowed.

Commencing with the fourth year you can depend upon 150 pounds of fruit to each tree, making a yearly yield of 135,000 pounds. At the average price, 1½ cents per pound, this amount of fruit sells for **\$2,025.00.**

**SEE HOW CHEAP** it is to raise a 10-acre orchard by our proposition in Maywood Colony:

\$350	payable first year in six equal payments of	\$58.33.
\$125	" second " " " "	" \$20.83.
\$125	" third " " " "	" \$20.84.

or \$600 in all, pays for 900 fruit trees, their planting, pruning and cultivation for a period of three years. Contract for pruning and cultivation may be extended as long as desired at \$125 a year.

Only first-class, true to name, one-year-old budded nursery stock, or two year old roots planted.

**QUESTION.**

**?** Can you pay your fare to California, buy 900 trees at approximately 15 cents each, build a barn, buy a span of horses, a set of harness, a plow, a harrow, a cultivator, necessary hay and grain, and put in three years of your time for \$600? **?**

By our proposition you are enabled to follow your trade or profession, thus assuring you of a livelihood, and by the application of small installment payments, come into possession of a bearing orchard. The work is performed by experienced hands, insuring best possible results at lowest price. More than 300 parties have, in the past 2 years time, availed themselves of this opportunity. **WHY NOT YOU?**

**WE have a prospectus and a climatic map of California. They are YOURS on request.**

**FOSTER & WOODSON,**

1206 CHAMBER OF COMMERCE,

REFERENCES . . . .

COMMERCIAL LOAN AND TRUST BANK, CHICAGO, ILL.  
BANK OF TEHAMA COUNTY, RED BLUFF, CAL.

**CHICAGO, ILL.**





T. Flood in this No at end

# THE CHAUTAUQUAN

VOL. XVIII.      MARCH, 1894.      No. 6.

A MONTHLY MAGAZINE.

## CONTENTS



Thomas Alva Edison. . . . . Frontispiece.

### REQUIRED READING

Village Life in France. . . . . *The Marquis de Chambrun.* 643  
 How Not to Help the Poor. Second article. . . . .  
 Verdi's Old Age. . . . . *President John H. Finley.* 650  
 Preparation and Action in Debate. . . . . *E. Panzacchi.* 654  
 Sunday Readings. . . . . *J. M. Buckley, LL. D.* 659  
 What is Chemistry? . . . . . *Selected by Bishop Yvernot.* 665  
 The Modern Cities of Italy and their Development. . . . .  
 . . . . . *Professor Ira Remsen, M. D., Ph. D.* 669  
 . . . . . *Professor Alex. Oldrini.* 672

### GENERAL READING

Millennial. . . . . *The Rev. Christopher G. Hazard.* 676  
 Thomas Alva Edison. . . . . *Charles Barnard.* 677  
 The Workingmen's Colonies of Germany. *Emily M. Burbank.* 680  
 What Makes a Unitarian? . . . . . *President George L. Cary.* 686  
 A Study of Anarchists and their Theories in Europe. . . . .  
 . . . . . *Paul Desjardins.* 691  
 What Millionaires Give to Schools. *The Rev. S. Parkes Cadman.* 695  
 The Principles and Pastimes of the French Salon. . . . .  
 Second article. . . . . *Ida M. Torbell.* 699  
 The Decline of Tolstoy's Philosophy. . . . . *Victor Yvernot.* 703  
 The Chickasaws in Connecticut. . . . . *Henry Fyncheon Robinson.* 707  
 Easter-Day. . . . . *Charles P. Nettleton.* 712  
 The Spring of Hope. . . . . *Mary H. Leonard.* 712  
 Messengers. . . . . *Ada Idings Gale.* 712  
 Miners' Homes in the Mojave Desert. . . . . *John R. Spears.* 713

### WOMAN'S COUNCIL TABLE

Lady Aberdeen. . . . . *J. Castell Hopkins.* 718  
 What is Politeness? . . . . . *Angeline Bryce Martin.* 721  
 A Rummage among Colonial Almanacs. . . . . *Agnes M. Lathé.* 722  
 A Secret Blade in the Hilt. . . . . *Mrs. J. Fowler Willing.* 726  
 The Etiquette of Calls and Visits. . . . . *Harriet F. Robinson.* 728  
 A Favor's Rebound. A STORY. . . . . *Marie Giese.* 729

### EDITORIAL DEPARTMENT

Editor's Outlook: A Look at the Times; Study and Overstudy. 734  
 Editor's Note-Book. . . . . 736

### C. L. S. C. WORK

C. L. S. C. Outline and Programs. . . . . 740  
 C. L. S. C. Notes and Word Studies. . . . . 741  
 Questions and Answers. . . . . 745  
 The Question Table. . . . . 748  
 The C. L. S. C. Classes. . . . . 749  
 Local Circles. . . . . 751

### THE LIBRARY TABLE

March; Miniatures from Balzac's Masterpieces; A Great Show;  
 The Amateur Coachman; "The Kids' Guards." . . . . 756  
 Talk About Books. . . . . 759  
 Summary of Important News for January, 1894. . . . . 762  
 The Chautauqua Literary and Scientific Circle. . . . . 764  
 What the C. L. S. C. has done for Some of its Members. . . . . 766  
 Chautauqua College. . . . . 768  
 Chautauqua in 1894. . . . . 770

**DR. THEODORE L. FLOOD, Editor,**  
**MEADVILLE, PA.**

NEW YORK, Bible House.

LONDON, KEGAN PAUL, TRENCH, TRÜBNER & Co., Ltd.,  
 Paternoster House, Charing Cross Road, W. C.

DUNDEE, SCOTLAND, REV. DONALD COOK, 6 Albany Terrace.



Riding in the wind and dust roughens the face and often causes painful chapping and cracking of the skin.

Those who are so affected should use a pure soap. Ivory Soap is made of vegetable oils that are soothing in their nature; it can be used freely even on tender faces, for there is nothing in it to irritate or injure. Ivory Soap is 99 $\frac{1}{10}$  per cent pure.

# Longfellow's Poetical Works.

## NEW CAMBRIDGE EDITION.

With a fine steel Portrait of Longfellow, and on the title-page an Etching of Longfellow's Home in Cambridge. In one volume, crown octavo, cloth, gilt top, \$2.00; half calf, gilt top, \$3.50; tree calf or full levant, \$5.50.

This is the only *complete* single-volume edition yet published of Longfellow's Poetical Works. This includes "Christus" and, in an Appendix, his Early Poems.

The distinctive features of this edition, which ought to secure for it very wide popularity, are the following:—

1. The large type, altogether pleasant to the eye and easy to read.
2. The quality of the paper, which has an excellent surface for printing, and which, though necessarily somewhat thin to include so much matter in a volume free from clumsiness, is so opaque that the eye is not offended or troubled by the print showing through.
3. The ample equipment of aids to render the work complete,—a carefully prepared Biographical Sketch; Prefatory Notes to many single poems, explaining their origin or the circumstances of their composition; Introductory Notes to the several sections corresponding to the volumes as originally published; in an Appendix, Notes explanatory of passages or allusions in the poems needing explanation; a Chronological List of all of Longfellow's poems, from 1820 to 1882; an Index of First Lines; and an Index of Titles.
4. A simple, tasteful binding, in harmony with the noble and refined character of the poetry the volume contains, and sewed in a manner which secures at once a high degree of firmness with a flexibility which causes the book to lie open at any page.

The charming character of Longfellow's poems, which has given them a popularity hardly won by any other poet, the admirable editorial care with which they are here produced, and the serviceable and attractive volume in which they are presented, combine to render this Edition of Longfellow's Poetical Works peculiarly worthy of a place in every public and every household library.

## Familiar Letters of Sir Walter Scott.

With a fine Steel Portrait of Scott and an Autographic Plan of Abbotsford. 2 vols. 8vo, gilt top, \$6.00.

"In perusing these fascinating pages we seem to live Sir Walter's life over again along with him."—*London Telegraph*.

## Letters of Asa Gray.

A delightful collection of letters, edited by JANE LORING GRAY. With portraits and other illustrations. 2 vols. crown 8vo, gilt top, \$4.00.

## Abraham Lincoln.

In the series of American Statesmen. By JOHN T. MORSE, JR. With a portrait and map. 2 vols. 16mo, \$2.50. Also in Library style, \$2.50; half morocco, \$5.00.

The Harvard Graduates' Magazine says: "As a Life of Lincoln it has no competitors; as a political history of the Union side during the Civil War, it is the most comprehensive, and, in proportion to its range, the most compact."

## The Dawn of Italian Independence.

Italy from the Congress of Vienna, 1814, to the Fall of Venice, 1849. By WILLIAM R. THAYER. With maps. 2 vols. crown 8vo, gilt top, \$4.00.

"It is a history full of interest, well and faithfully told."—*New York Tribune*.

## Thoreau's Works.

New Riverside Edition. Carefully edited, with introductions giving an account of the time and circumstances in which the volumes were written, and full indexes. In ten volumes with three portraits.

1. A Week on the Concord and Merrimack Rivers.
  2. Walden; or, Life in the Woods.
  3. Maine Woods.
  4. Cape Cod.
  5. Early Spring in Massachusetts.
  6. Summer.
  7. Autumn.
  8. Winter.
  9. Excursions in Field and Forest.
  10. Miscellanies. With a Biographical Sketch by RALPH WALDO EMERSON, and an index to the ten volumes.
- Each, crown 8vo, gilt top, \$1.50; the set, 10 vols., \$15.00; half calf, \$27.50.

## Polly Oliver's Problem.

A story of special interest to girls, but delightful to everybody, by MRS. WIGGIN. Illustrated, \$1.00.

## MRS. WIGGIN'S OTHER BOOKS.

A Cathedral Courtship and Penelope's English Experiences. Illustrated, \$1.00.

The Birds' Christmas Carol. 50 cents.

The Story of Patsy. 60 cents.

A Summer in a Canon. \$1.25.

Timothy's Quest. \$1.00.

The Story Hour. Short Stories. \$1.00.

Children's Rights. \$1.00.

Sold by Booksellers. Sent, postpaid, by

# HOUGHTON, MIFFLIN & CO., Boston.

"I get more from THE CHAUTAUQUAN than any other single magazine which I read."

—Edward Everett Hale.

# THE CHAUTAUQUAN.

## For April.

At the present time Italy is one of the storm centers of Europe. In THE CHAUTAUQUAN for April there will be two articles of timely interest dealing with Italian affairs. Professor Alex. Oldrini will write of the **Political and Social Tendencies of the Italians**, and the subject of an article by Sig. E. Cavalieri will be the **Fasci dei Lavoratori** and the **Situation in Sicily**.

The fourth article by Dr. J. M. Buckley, on the **Principles and Practices of Debate**, will conclude this series of practical discussions.

### Feast of the Gods

Is the title of an article which will come from the pen of John Vance Cheney, whose literary studies in THE CHAUTAUQUAN have been received with such high favor. This literary feast which Mr. Cheney has prepared, will be divided between the issues for April and May.

An illustrated article which will form an important contribution to the sociological literature of the day, is one entitled,

### The Beggars of Paris.

By M. Louis Paulian.

No man in the French capital is better qualified to write of the social condition of the lower classes than M. Paulian. He is the *Secrétaire-Rédacteur* of the Chamber of Deputies and a high officer of the penitentiary administration. His social studies among the beggars of Paris, covering a period of a dozen years, are based upon his own personal investigations, for he found it necessary to become himself a beggar, a ragpicker, an organ grinder, for a time, in order to achieve the most reliable and scientific results. The article which M. Paulian has written for THE CHAUTAUQUAN is chiefly valuable in that it comes from an authority at first hand and shows the results of a thoroughly scientific investigation. It will be of popular interest because it will deal with the extent and practice of begging in one of the largest cities of the world. The illustrations accompanying the article will be, for the most part, reproductions of photographs in the author's possession.

### Horse Power in an Electric Spark.

By John Trowbridge.

Professor Trowbridge, who is at the head of the Department of Physics and Director of Jefferson Physical Laboratory in Harvard University, has the rare faculty of popularizing science. In writing upon this unique topic he may be counted upon to provide generous entertainment as well as wholesome instruction.

Three series of articles which have provoked much favorable comment will be continued in future numbers. The tenth article in the series dealing with the various religious denominations will be entitled, **What Makes a Friend?** Dr. Frederick Starr, of the University of Chicago, will contribute the seventh paper in the line of popular science entitled, **What is Anthropology?** and the seventh picture of life among the villagers in various countries will vividly portray the life of a typical **Mexican Village**.

In this announcement mention is made of but a small part of the contents of the forthcoming number of THE CHAUTAUQUAN. In addition to the foregoing there will be many other attractive features in the way of articles by eminent writers. The **Woman's Council Table** will contain the usual number of bright and helpful articles. The C. L. S. C. departments, the pages devoted to editorial comment, Talk About Books, and the monthly review of the newest books will complete the number.

The subscription price of THE CHAUTAUQUAN is low—\$2.00 per year. In clubs of five or more, to one post office, \$1.80 each. A request will bring a sample copy free.

Address,

Dr. T. L. FLOOD, Editor and Proprietor, Leadville, Pa.



# C. L. S. C. Books

## And Required Literature

For the Year 1893-94

### Rome and the Making of Modern Europe, by JAS. R. JOY, A.M. 12mo, \$1.

Mr. Joy has prepared an admirably condensed and yet lucid outline Roman history, which is carried on through the Middle Ages in a way that shows very clearly how the foundations of modern European states were laid. This volume is not only intrinsically interesting, but it also presents facts and traces movements, a knowledge of which is essential to a thorough understanding of nineteenth century history.

### Roman and Medieval Art (with 149 illustrations), by Prof. W. H. GOODYEAR. 12mo, \$1.

There is no more captivating study than that of the origin and development of the esthetic faculties and their expression in art and architecture. In this volume, Prof. Goodyear, whose style is delightfully simple and readable, has traced the evolution of Greek art through Roman history into the Middle Ages. The text is richly illustrated with pictures of famous art treasures.

### Outlines of Economics, by Dr. RICHARD T. ELY. 12mo, \$1.

This is a radical revision of Dr. Ely's "Introduction to Political Economy," which has been so highly commended in all quarters. "The Dismal Science" under the author's skillful, sympathetic treatment becomes a most interesting study of the everyday conditions of life, which gain new significance. It is impossible to lay too much stress upon the importance of a more widely diffused and accurate knowledge of the economic and social principles so clearly set forth in this book.

### Classic Latin Course in English, by Prof. W. C. WILKINSON. 12mo, \$1.

Dr. Wilkinson has condensed his two volumes into one of 300 pages, retaining all the choicest passages from those authors whose influence has been felt through all the centuries, down to these modern times. This book is admirably suited to give the general reader an acquaintance with the character and material of the Latin classics.

### Song and Legend from the Middle Ages, edited by Prof. W. D. McCLINTOCK and PORTER L. McCLINTOCK. 12mo, 50 cents.

This is a delightful little book of poems and stories translated from French, Spanish, Italian, German, and Scandinavian originals. The Arthurian legends, the ballads of the Cid, choice passages from Dante, and other portions of mediæval literature make up a unique and charming volume.

### Science and Prayer, by Dr. W. W. KINSLEY. 12mo, 50 cents.

This is a discussion of the alleged inconsistency between the scientific conception of natural law and the doctrine of divine interposition. The treatment is judicial and clear, and the book cannot fail to be read with interest by all.

### C. L. S. C. Required Literature for the Full Year's Course.

ROME AND THE MAKING OF MODERN EUROPE.	James R. Joy.	\$1.00	One order and \$7 will secure all the Required Literature for the Year 1893-94.
ROMAN AND MEDIEVAL ART.	W. H. Goodyear.	1.00	
OUTLINES OF ECONOMICS.	Richard T. Ely.	1.00	
CLASSIC LATIN COURSE IN ENGLISH.	W. C. Wilkinson.	1.00	
SONG AND LEGEND FROM THE MIDDLE AGES.	W. D. McClintock and Porter L. McClintock.	.50	
SCIENCE AND PRAYER.	W. W. Kinsley.	.50	
THE CHAUTAUQUAN (12 numbers, illustrated).		2.00	

On all orders of five or more sets of books sent to the same address by express (charges unpaid) a discount of ten per cent will be allowed.

The C. L. S. C. Books are uniform in height and width, varying only in thickness.

\*. The Chautauquan alone should be ordered of Dr. T. L. Flood, editor and proprietor, Meadville, Pa.

## FLOOD & VINCENT,

The Chautauqua-Century Press, : : : MEADVILLE, PA.

# SEASONABLE BOOKS.

## ROMAN AND MEDIEVAL ART.

By Prof. WM. H. GOODYEAR. With 150 illustrations. Library Edition. 12mo, gilt top, \$2.00.

There is no more captivating study than that of the origin and development of the esthetic faculties and their expression in art and architecture. In this volume, Prof. Goodyear, whose style is delightfully simple and readable, has traced the evolution of Greek art through Roman History into the Middle Ages. The text is richly illustrated with pictures of famous art treasures.

"Among popular holiday art books of the most useful grade we name *Roman and Medieval Art*. The work is done in a pleasing, straightforward, intelligent and intelligible way, which Mr. Goodyear's readers will find both interesting and instructive."—*The Independent*.

### THE FOUR GEORGES.

By W. M. THACKERAY. Price, \$3.00.

The text is embellished with decorations, portraits, and vignettes of beautiful design by Mr. George Wharton Edwards. Printed in two colors. Large 8vo, richly bound in buff and white vellum, stamped in gold, with wide margins, flat back, rough edges, and gilt top.

### CALLIAS: An Historical Romance.

By ALFRED J. CHURCH, M.A. 12mo, cloth, illustrated, \$1.50.

*Callias*, undoubtedly the most important of Mr. Church's writings, is printed originally in the United States, direct from the author's manuscript. The novel is intensely interesting; the plot is not subordinated to the historical and biographical matter.

## THREE BOOKS BY BISHOP JOHN H. VINCENT.

*To Old Bethlehem*. Parchment, 30 cents; five or more, 25 cents each.

An account of a visit to Bethlehem, and a charming essay on the subject of Christmas. Handsomely printed and illustrated.

*My Mother: An Appreciation*. Parchment, 35 cents; five or more, 30 cents each.

An exquisite tribute to a good woman and to the power and opportunities of motherhood.

*In Search of His Grave*. Parchment, 30 cents; five or more, 25 cents each.

A handsome little volume, in which the author describes the various sites assigned to the crucifixion and explains the latest theories and explorations.

## THE CHAUTAUQUA BOOKLET CALENDAR FOR 1894.

By Miss GRACE L. DUNCAN. Just issued. 25 cents.

"It is a charming booklet, and the contents comport with the attractiveness of the binding. Miss Grace L. Duncan has edited and compiled the matter, and the booklet is especially valuable because her work has been done with very great care and discrimination."—*Assembly Herald*.

## LOG OF A JAPANESE JOURNEY.

By TSURAYUKI. Translated from the Japanese by Mrs. Flora Best Harris. Twelve original photographic illustrations by the Japanese artist, Toshio Aoki. Printed and bound in close imitation of the books issued in Yokohama. 12mo, 50 cents.

### ALL HE KNEW: A Story.

By JOHN HABBERTON. 12mo, cloth, \$1.

"Its purpose and spirit, and its practical adaptation to the great spiritual needs of mankind, are so admirable that it deserves to be read and re-read and circulated widely."—*The Congregationalist*.

### THE GOLDEN CALF.

By H. H. BOYESSEN. 12mo, cloth, \$1.

Prof. Boyesen has left his favorite Scandinavian scenes to tell a story of modern American life.

"A strong novel containing a story interestingly told."—*Saturday Spectator*.

## FLOOD & VINCENT,

The Chautauqua-Century Press,

Leadville, Pa.

# Music

## The Famous Classic Series :

- "Song Classics," 2 volumes.
- "Piano Classic," 2 volumes.
- "Classical Pianist."
- "Song Classics for Low Voices."
- "Classic Tenor Songs."
- "Classic Baritone and Bass Songs."
- "Classic Four Hand Collection."
- "Classical Coll." Violin and piano. 2 volumes.
- "Classical Coll." Flute and piano.
- "Young People's Classics," vols. 1 and 2.
- "Classic Vocal Gems," Soprano.
- "Classic Vocal Gems," Alto.
- "Classic Vocal Gems," Tenor.
- "Classic Vocal Gems," Baritone or Bass.

The above series represents 18 volumes of the best music known.

### ANOTHER VOLUME

has just been added to this already famous series.

## "Selected Classics"

FOR THE

## Pianoforte.

### INVALUABLE TO THE PLAYER. THE LATEST COMPLETE WORK.

It contains a veritable feast of the best gems of the world's great composers, including

Grieg, Moszkowski, Saint-Saens, Godard, Jadassohn, Chaminade, Durand, Lack, Wittich, Dreychock, Popper, Mascagni, Dubois, Gregh, Rubinstein, Grutzmacher, Helmund, Weiss, Paderewski, Brambach, Jensen, Hoffmann, Thome, Faradies, Kirchner.

143 pages; full sheet music size.

Any of the above books, postpaid, heavy paper cover, \$1.00; boards, \$1.25; cloth, gilt, \$2.00.

**Oliver Ditson Company,**

453-463 Washington St., Boston.

C. H. DITSON & Co., N. Y. J. E. DITSON & Co., Phila.

AMERICA FOR AMERICANS!  
The Literature of America for Americans!

## The Library of American Literature.

The Standard Reference Work on the Literature of your Country.

500,000 vols. of American Writings culled down to 6,300 pp.  
1207 Best Authors represented by 2,671 Best Selections.  
Biography of each Author.

1607-1890.

The editing and compilation done by the two foremost literary critics of this country:

**Mr. E. C. STEDMAN and Miss E. M. HUTCHINSON.**

Handsome as an Edition de Luxe.

Eleven large octavo volumes, finely printed on good paper and bound in tasteful styles.

**Copiously illustrated with fine portraits.**

Sold on Easy Payment Plan. A Year's Credit. We trust and deliver the whole set free—upon first payment.

*Terms: Eleven Even Installments in regular payments.*

To induce confidence and to maintain our claim that this is the best and most permanent work of the kind ever offered we *Guarantee* our Representations and

### WILL REFUND YOUR MONEY

if you can prove the work is not fully as described. When you write state you saw the advertisement in "The Chautauquan," and to further assist your judgment, send for sample pages to the Subscription Department of

**WILLIAM EVARTS BENJAMIN,**

22 East 16th Street, New York.

CANVASSERS WANTED.

### A BOOK FOR EVERY HOME.

## NURSES AND NURSING.

By LISBETH D. PRICE. Substantially bound in cloth. With frontispiece. 12mo. Price. \$1.25.

"The capable, well educated nurse is now regarded as almost as essential as the educated physician."

This volume was written to aid those who care for the sick in the home and hospital, for the mother and the nurse. It is a book for mothers and a recognized help in the home. The author is an experienced nurse and hospital matron and has had the active assistance of a prominent physician. The book is practical and accurate, and contains information which could not be obtained without much research and experiment.

What to do in emergency cases, how to proceed until a physician arrives, how the nurse may help the physician, how to read prescriptions and administer doses, and many other points bearing on practice in the sick room are ably and practically considered.

*For sale by all booksellers, or sent postpaid on receipt of price.*

**FLOOD & VINCENT, Publishers,**

The Chautauqua-Century Press, Meadville, Pa.

# THE FINEST OF THE WHEAT.

## 512,000 COPIES SOLD TO FEB 2, 1894.

**THIS BOOK IS EASILY CHIEF AMONG ALL ITS COMPETITORS. IT WINS BY MERIT.**

*Below will be found a few of very many testimonials received:*

Read what J. B. Hobbs, Ex President of Chicago Board of Trade, says about it: "I buy every book of social and Sabbath-school music I hear of, and I pronounce **FINEST OF THE WHEAT** the best book ever published. It will last longer in constant use than any other."

R. M. Armstrong, State Secretary Young Men's Christian Associations of Massachusetts and Rhode Island, writes from Back Bay, Boston, Sept. 16, 1893: "Enclosed is check for the singing books. We had the best singing at Lubeck this year that we have ever had, and I attribute it to the fact that we used **THE FINEST OF THE WHEAT**."

Rev. J. F. Berry, editor of *Epworth Herald*, says: "How do I like 'Finest of the Wheat'? *Splendid! It is Royal!* I cannot sing much myself, but get happy when I hear our young people sing those grand choruses."

Rev. C. H. Guile, Pastor First M. E. Church, Fulton, New York, and S. E. Grady, Chorister, say: "One evening with 'Finest of the Wheat' convinced us that no other book would suit our Church and Sunday-school so well."

Prof. Burlew, Chorister of the Metropolitan Church, Washington, D. C., says: "We are using 'The Finest of the Wheat,' and all comments are profuse in its praise. It is the coming song book in popular favor. I bespeak for it a great sale."

The President of the Metropolitan Church Epworth League says: "'The Finest of the Wheat' is the best collection of sacred song I have ever seen. It is just the book to increase religious enthusiasm in the meetings. It is a gem for the League."

We could fill the paper with commendatory words like these from pastors and Sabbath-school superintendents. There is universal approval from those who have used the book. It is for sale at all Methodist Book stores and by the publishers. **PRICE**--Single Copy, Postpaid, 35 cts. 12 Copies, by Express, NOT PREPAID, \$3.60. 100 Copies, by Express, NOT PREPAID, \$30.00.

*Send for circular and discount to the trade.*

**R. R. McCABE & CO., Publishers, 166 S. Clinton St., Chicago.**

## Our Boys.

### WHAT THEY CAN DO, AND HOW TO DO IT.

**By WILLIAM STODDART.**

"The boys of to-day certainly have much more done for them than those of the past generations. Whether they will make better and happier men remains to be seen. The boy that will not be delighted with this book is no boy at all. In it he is told how to make and use almost everything that even a boy can desire--balloons, telegraphs, electric batteries, boats, yachts, photographs, railroad cars, banjos, aquaria, and kites. He is taught how to ride horseback, swim, ride the bicycle all the way to Mammoth Cave, skate, and play all kinds of games for out-of-doors. The last chapter is devoted to "Easy Experiments for Our Boys," and gives a number of those manipulations, without expensive apparatus, in physics and chemistry which have always been the delight of the boyish heart, and not infrequently the torment of his elders. Any father carrying home this book to his boy will give him thought and occupation for many a busy hour."--*Public Opinion*.

**Large 12mo. Cloth. Numerous Illustrations. \$1.**

## Brave Lads and Bonnie Lassies.

### Stories of Young Folks who have helped to make History.

**By FREDERICK MYRON COLBY.**

"The lads and lassies who figure in this book are young heroes and heroines of all lands and all times. They are from everywhere, and Mr. Colby has told their deeds of heroism in simple, stirring English."--*Statesman*.

"*Brave Lads and Bonnie Lassies* is a volume of 339 pages, suitable for our boys and girls. The lives of youthful heroes and heroines are woven into romantic stories which will inspire an interest in history. The many illustrations add to its attractiveness, and the fine style of the book and binding commend the volume to our readers."--*The Occident*.

**12mo. Cloth. Illustrated. \$1.50.**

*Either of these books sent by mail, post-paid, to any address on receipt of price.*

**HUNT & EATON, 150 Fifth Avenue, New York.**

## THE ART AMATEUR.

THE BEST AND LARGEST PRACTICAL ART MAGAZINE. (Established 1879.) Invaluable to all interested in art, whether as artists, art students, or simply as persons of taste who wish to make their home surroundings beautiful.

**THE ONLY ART PERIODICAL AWARDED A MEDAL AT THE WORLD'S FAIR.**

Until the limited supply shall be exhausted, we offer subscribers for 1894 (who send with this [Chaut.] advertisement \$4.00—regular annual subscription price—direct to the publisher) their choice of the following special premium offers:

**4 NUMBERS AND 20 COLOR STUDIES FREE**

Premium No. 1.  
Special for  
Oil Painting  
and  
Tapestry  
Painting

Premium No. 2.  
Special for  
Water Color  
and  
Pastel.



The above is one of the three color plates given with the Nov., '93, issue

Premium No. 3.  
Special for  
China  
and  
Glass  
Painting.

Premium No. 4.  
Special for  
Home  
and  
Church  
Embroidery.

Premium No. 5.  
Special for  
Wood Carving,  
Modeling,  
Pyrography,  
etc.

Premium No. 6.  
Special for  
Pen  
Drawing  
and  
Illustrating.

Premium No. 7.  
Special for  
Designing  
for the  
Trades.

Premium No. 8.  
Special for  
Home  
Furnishing  
and  
Decoration.

Each of these premium offers consists of 4 splendid numbers of THE ART AMATEUR, with extra color plates added, all carefully selected on account of certain articles and designs of special value in each of the above departments of art work. In remitting your \$4.00 subscription say which of the above 8 premium offers you prefer to receive. Please also indicate the class of subject you specially desire for color plates; for instance, say if you prefer landscape, animals, flower and fruit, or portrait and figure studies. If for China Painting say if you prefer figure, floral, or conventional designs. Remember, that the choice of the above

### EIGHT LIBERAL PREMIUM OFFERS

is open to all who send this (Chaut.) advertisement and \$4.00 (regular subscription price of THE ART AMATEUR) direct to the publisher, MONTAGUE MARKS, 23 Union Square, New York. Specimen Copy of THE ART AMATEUR (with colored studies and 8 large pages of working designs), 25 cents. Illustrated catalogue of about 200 color plates, sent for two-cent stamp.

## THE GOLDEN CALF, by Prof. H.

H. BOYSEN. 12mo, cloth, \$1; paper, 50 cents.

This story discusses the dangerous tendencies of modern business life. Lowering of ethical standards, greed of gain, and consequent degeneration of character are treated in a vigorous and effective way. Every young man entering business life should read this novel.

A strong novel containing a story interestingly told with an unmistakable purpose.—*Saturday Spectator*.

For sale by all booksellers or will be sent postpaid, on receipt of price by the publishers,

FLOOD & VINCENT,  
The Chautauqua-Century Press,  
MEADVILLE, PA.

## Unmounted Photographs of Rome and Medieval Art.

Our vast collection of Art-photographs includes a most complete variety of subjects suitable for illustrating the class readings of the C. I. S. C.

### Over 150 Views of Rome.

Nearly complete collections of famous paintings and statuary by leading artists and sculptors. Portraits of the men, Reproductions of their works, Views of the Galleries and Churches containing these works, Ruins of Ancient Rome and Statues found in the Ruins.

An Art Album of unmounted photographs illustrating one's studies not only doubles the interest at the time but preserves the matter in the memory and makes an instructive table book for all time.

### Catalogue of 15,000 subjects

mailed on receipt of 15 cents in postage stamps. Albums supplied and all kinds of photograph mounting done to order. Lantern Slides of Any of the Subjects in our collection. SOULE PHOTOGRAPH CO., Pub., 332 Washington St., Boston, Mass.

## LANGUAGES SPOKEN

**AT HOME** German, French, or Spanish actually spoken and mastered in

**TEN** home, by "ROSENTHAL'S PRACTICAL LINGUISTRY" latest and best work of Dr. R. S. Rosenthal, author of the Meisterschaft System. Pupils taught as if actual in presence of a teacher. All questions answered and exercises corrected free of charge. Part I., 60c.; books and membership in correspondence school, \$5.00 each language.

### MEISTERSCHAFT SUPERSEDED

The "Meisterschaft System," so extensively advertised by a Boston Company, was written by Dr. Rosenthal twenty years ago. His latest work, just published, "The Rosenthal Method of Practical Linguistry," supersedes it entirely.

POLYGLOT BOOK CO., CHICAGO.



Few men have ever really known.  
And few would ever guess  
What our country means by marking  
All her chattels with **U.S.**

We see it on our bonds and bills.  
And on our postal cars.  
It decorates our Capitol  
Shadowed by Stripes and Stars.

In all our barracks posts and forts.  
It plays a leading part  
And the jolly sailor loves it  
And enshrines it in his heart.

It may stand for United States  
Or yet for Uncle Sam.  
But there's still another meaning  
To this simple monogram.

Now, have you guessed the message  
Which these mystic letters bear?  
Or recognized the untold good  
They're spreading everywhere?

Echo the joyful tidings  
And let the people know  
That the **U.S.** of our nation means  
We **Use Sapolio.**

Beecham's Pills are for biliousness, sick headache, bilious headache, dizziness, dyspepsia, bad taste in the mouth, heartburn, torpid liver, foul breath, sallow skin, coated tongue, pimples, loss of appetite, when caused by constipation; and constipation is the most frequent cause of all of them.

One of the most important things for everybody to learn is that constipation causes more than half the sickness in the world, especially in women; and it can all be prevented. Go by the book.

Write to B. F. Allen Company, 365 Canal Street, New York, for a little book on CONSTIPATION (its causes consequences and correction); sent free. If you are not within reach of a druggist, the pills will be sent by mail, 25 cents.

**PRIMLEY'S**  
CALIFORNIA  
FRUIT  
**CHEWING GUM**

A DELICIOUS CONFECTION

**MAKES Sweet Breath, Clean Teeth, and Good Digestion. Heartburn and Dyspepsia disappear on its use.**  
**DON'T MAKE ANY MISTAKE, GET**  
**PRIMLEY'S.**

Send five outside wrappers of either California Fruit or California Pepsin Chewing Gum and two 2-cent stamps, and we will send you "Strange Case of Dr. Jekyll—Mr. Hyde," by Robert Louis Stevenson, or any of our other 170 fine books. Send for list. For ten cents and two outside wrappers we will mail you a fine souvenir.

J. P. PRIMLEY, CHICAGO, ILL.



**PETER  
MÖLLER'S  
NORWEGIAN  
COD LIVER OIL**

**THIS** Oil is prepared by an improved process, which is the result of years of scientific investigation, and may confidently be relied upon as being Sound, Tasteless and

**Of Absolute Purity.**

Möller's Oil always gives Satisfactory Results because of its Perfect Digestibility and the fact that it may be Continuously Administered without causing gastric disturbance.

In flat, oval bottles, cap-  
suled and hermetically  
sealed and dated. Ask  
for Möller's Pure Oil.

For sale at all properly  
stocked drug stores in  
the United States and  
Canada.

**W. H. Schieffelin & Co., N. Y.**

Sole Agents for the U. S. and Canada.

**STAYS** hooked—turn, twist,  
wriggle. The DE LONG  
PATENT HOOK AND  
EYE.

See that  
**hump?**

Trade-Mark Reg. April 19-92.  
Richardson & De Long  
Bros.,  
Philadelphia.



DEMAND POND'S  
EXTRACT. AVOID  
ALL IMITATIONS.



FAC-SIMILE OF  
BOTTLE WITH  
BUFF WRAPPER.

**USE  
POND'S  
EXTRACT**  
**It will Cure.**

**FOR**  
**ALL PAIN**  
**Rheumatism**  
**Feminine**  
**Complaints**  
**Lameness**  
**Soreness**  
**Wounds**  
**Bruises**  
**Catarrh**  
**Burns**  
**Piles**



**At a good restaurant**

you often order those delicate dishes with  
delicious sauces, which you are not accustomed  
to have at home. But did it ever occur to you  
that with

**Liebig Company's  
Extract of Beef,**

as a stock or basis, you could have these very  
dishes made at home.

**Miss Maria Parloa**

tells you how.

100 of her recipes sent postpaid  
by Dauchy & Co., 27 Park  
Place, New York.

**EPPS'S | GRATEFUL | COCOA.**

5438 C



**D**URING hard times consumers cannot afford to experiment with inferior, cheap brands of baking powder. It is **NOW** that the great strength and purity of the **ROYAL** stand out as a friend in need to those who desire to practise Economy in the Kitchen. Each spoonful does its perfect work. Its increasing sale bears witness that it is a necessity to the prudent—it goes further.

The Greatest Medical Discovery  
of the Age.

## KENNEDY'S MEDICAL DISCOVERY.

DONALD KENNEDY, OF ROXBURY, MASS.,

Has discovered in one of our common pasture weeds a remedy that cures every kind of Humor, from the worst Scrofula down to a common Pimple.

He has tried it in over eleven hundred cases, and never failed except in two cases (both thunder humor). He has now in his possession over two hundred certificates of its value, all within twenty miles of Boston. Send postal card for book.

A benefit is always experienced from the first bottle, and a perfect cure is warranted when the right quantity is taken.

When the lungs are affected it causes shooting pains, like needles passing through them; the same with the Liver or Bowels. This is caused by the ducts being stopped, and always disappears in a week after taking it. Read the label.

If the stomach is foul or bilious it will cause squeamish feelings at first.

No change of diet ever necessary. Eat the best you can get, and enough of it. Dose, one tablespoonful in water at bedtime. Sold by all Druggists.

**"A LITTLE**

**Higher in Price,**



**BUT—**

Select a Pen Suited to Your Hand.  
Samples 12 different patterns for 6 cts. in stamps.



Many Cheaper but None Better.  
Est'd 1860. Office, 810 Broadway, New York.

